

THE 1094.R.21  
GOVERNMENT  
AND  
ORDER  
OF THE  
CHURCH  
OF  
SCOTLAND.

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Numb Chapters 22, 23. and 24.

*How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel: for this house full of silver and Gold I would not curse; for how shall I curse whom God hath not cursed? Or how shall I despise, whom the Lord hath not despised?*

Col. 2. 5.

*Though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order and the stedfastness of your faith in Christ.*

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EDINBURGH,

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THE  
1870  
H  
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LONDON.

# ADVERTISEMENT

**T**He following Piece concerning the Government of this Church, was Printed at *Edinburgh*, by *James Bryson* in *Anno 1641*. I cannot certainly learn who was the Author: The strain of the Preface, and the last Text cited on the Title-page, seem to import he was a Stranger. But whoever he was, he hath certainly been a person of great Knowledge, Industry and Accuracy, both for Matter, Expression and Method, and of much calmness of Spirit, wherever he hath occasion to touch those of a different persuasion. And so far as I can understand, there is none who in this way hath done

### *Advertifment.*

more to clear the practice of this Church. There is one thing singular in it, which adds much to its value, That the Author seems to have entred upon an Inquiry into our Government, with a prejudice against it, as the *Preface* insinuates; and yet when he came fully to understand it, his Thoughts turned very far different. And 'tis heartily wished, that every prejudiced Reader may find the like success. I shall add nothing farther, either as to the Author or the Work, but remit the Censure of both to the Readers own Candor, after perusal.

Where any thing appeared either omitted, mistaken, or different from our present settled Practice (which the Author's being probably a Stranger, a subject so multifarious, and the distance of time since his writing might easily occasion,) There



### *Advertisement.*

There hath been some pains taken by a good Hand, to mark and supply it, by some short Notes on the Margine, without changing any thing in the Body, save that 'tis cast into Sections and Paragraphs, for the easier finding any Head desired.

It can be thought no strange matter, if the present practice of some, vary in a few Circumstantial, from the Scheme here Represented. It is rather to be admired, that the difference is not more, if we consider the many methods that have been taken, to unhinge and subvert the whole frame of the Constitution: The long and sore Tossings the Ministry have been kept under: The great Interval betwixt their publick appearances: The daily wearing off the Stage, of these many Grave and Judicious Pastors, who once were,

### Advertifment.

as their Memories still will be, no small part of the Honour and Glory of this Church. The invincible want of Experience (which is not attainable, but by a course of some time and observation) in many who now supply their places; besides many other Discouragements: And in a word, the moral impossibility *In statu Ecclesiae turbato*, such as this yet is (notwithstanding its legal Settlement) to bring these matters at the first, to such a fixedness in every Circumstance, as a little time may produce.

It is not the Design of this Piece to debate or prove; but plainly to give a general view of our daily practice. Those who desire to be satisfied as to the Justice of it, may consult the many Learned Labours of our Divines published for its Defence and Vindication.

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## *Advertisement.*

The present publication was thought very convenient, if not some way necessary, both to Refute the many Misrepresentations that are dayly made, and to Inform others, who are Ignorant, or less knowing (whereof there are but too many of all Perswasions) by proposing a Plain, Succinct and Comprehensive view of our Ancient Practice: It being but too oft seen, that for want of some such help, That kind of people, do from their Affection to a Party, both Defend their own, and Oppugne the Practices of others, before they well understand what they are. I am no way desirous to digress, yet I cannot in this place, but notice a Calumny, lately spread, with a great deal of Noise and Confidence, in our neighbour Nation, *viz.* That such as Received *Ordination*, under our late  
Pre-

### Advertisement.

¶ Prelates, have been forced to take  
Re-ordination from our Presbyteries  
-which is so notoriously false, that it  
merits no Consultation. Let any  
who doubts this, turn over to n. 10.  
Sect. ult. of the *Westminster Directo-  
ry for Church Gov: and Ordination,*  
&c. And then let him judge how  
likely this Report is to be true.

¶ There is subjoynd to this another  
piece, viz The Assembly at *Westmin-  
ster* forcited Directory for Church  
Government and Ordination of  
Ministers, which so far as I can learn,  
was never Printed, but in the year  
1647. To be examined against the  
then next General Assembly. 'Tis  
true, there are many Impressions  
of their Propositions upon these  
Heads, which are ordinarily Bound  
with our Confessions of Faith, both  
in the *English* and our own Impres-  
sions. But these were only for fix-  
ing

## Advertisement.

ing their Grounds and Principles, and were afterwards ripened and enlarged, by farther Debate, and many Consultations, and brought to more Accuracy, both for Matter and Form, in this *Directory*. So that it being a piece, which so much deserves the publick View and Consideration, and withall it having lyen in a manner neglected, now these 40 years: It was thought highly worth the pains, to revive it, by a new Impression. There is no alteration made in it, except that the *Sections* and *Paragraphs* are numbered, without changing one word, either in the Titles, or else where.

It is hoped, that the Printing of these, may do some Service to the Church at this time. And if but the least of that may be gained, The Publisher will think his small pains abundantly compensated.

Edinburgh Octob, 1690.

TO



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TO THE  
R E A D E R.

**M**Y desires at this time to know and to make known to others the form of Government and order of worship used in the Church of Scotland, have brought these following lineaments to light. There came daily into my hands without my seeking, some on form of Church Government or other, as the diverse Authors, from their love to Reformation in their Judgements did conceive: But I must confess they did the less relish with me that they were directions and models, without the example or practise of any of the Christian Churches, and were *Abstract* Idea's of discipline in the minds of men and not *Disciplina in Subiecto*. One I had, Titled *The form of Government used in the Church of Scotland* but, being nothing but an Abridgement, and containing generals only, It did not satisfie. I found also many of the godly much wearied of the Prelacy, who yet bow their shoulder to bear, and couch down between the two burthens, because, being unacquainted with the Government of the Reformed Churches, they do not know what to choose, and fear (as to them who are in the dark is usual) they know not what. Such as these

## To the Reader.

these do rather suffer themselves to be led away with the Policy of *Pacuvius* at *Capua* (which in such a case was commendable) than resolve to follow the Faith of *Abraham*, when the Lord called him. *Get thee out of thy Countrey, &c. into a Land which I will shew thee*, Gen. 12, 1. What he was to forsake, and the *Terminus à quo* of his removing, he did know; But whether he was to go, and the *Terminus ad quem*, he did not know, resting assured that God would shew it him. In our own affairs we may think the evil known to be better then the good unknown, But it holdeth not in the matters of God, nor when we speak of *Malum turpe* and *bonum honestum*, the evil of sin and the good of obedience. But as they who travel from the South to the North, losing the sight of the one Pole come in sight of the other, and as they go on, the North Pole is elevated to them by degrees; So is it here, if men would once forsake and turn their back upon that which they know to be wrong, and would ask the way to *Zion* with their Faces thitherward, the Lord would teach them his way.

I must confess that I did give too much ear and audience to the misinformation of many (so may I call it now after true information) who would have made me to believe, 1. That the true Government of that Church was Episcopal, and that beside the order of Episcopacy, there was nothing in that Church, but disorder and confusion through the Parity of their Ministers, *ex quo* & *ad quod* that all did speak and no man did hear any thing of another. 2. That they had no certain rule or direction for their publick worship,

But



## To the Reader.

but that every man following his extemporary fanſie, did preach and pray what ſeemed good in his own eyes. And 3 (which was to me an huge rock of offence) That they were enemies to Kings for no other cauſe, but that they are Kings. and, out of a deſire of Anarchy, did prefer Democracy to Monarchical Government: Great crimes I cannot deny, and much to be abhorred, for they are deſtructive of all Eccleſiaſtical and Civil Order, and do break both the *ſlaves of Beauty* and of *Bonds*.

But upon tryal I did remember, that, if accuſation were guiltineſs, no party could be innocent, and found that it was nothing ſo as was alledged: For concerning the firſt, I called to mind the praſtiſe of a Painter of old, who being deſired to repreſent the body of *Heretuler*; did expreſs nothing of the lineaments of his Face, ſtature or members, but did only make a reſemblance of the Lyons Skin, which he was wont to carry about as the badge of his ſtrength, and the Trophæe of his honour. Episcopacy was never the Face nor order of that Church. In the moſt part of their *Aſſemblies* have they conflicted with it, and by the ſtrength of God obtaining the victory both of old. and much more of late, They may well number it among their ſpoiles. The order of their Miniſters, each one ſtanding in his own ſtation, and none uſurping over another; and the Subordination of their four kinds of *Aſſemblies*, joyning the conſent and obedience of the People, are the Face and ſtrength of that Church. Againſt the ſecond, The form of Prayers, adminiſtration of the Sacraments, admiſſion of Miſiſters, Excom-  
muni-

## To the Reader.

munication, solemnizing of Marriage, visiting of the sick, &c. which are set down before their *Psalms* Book, and to which the Ministers are to conform themselves, is a sufficient witness: For although they be not tied to set forms and words, yet are they not left at randome, but for testifying their consent and keeping unity, they have their directory and prescribed order. No where hath preaching and the Ministry more spiritual and less carnal liberty, the Presbytery and Assemblies encouraging to the one, and restraining from the other. And against the third, Their Confession of Faith, the doctrine and Prayers of their Church, their late declarations and remonstrances, and what is contained in the conclusion of this Treatise, express as much respect and reverence to Magistracy, as any Christian Prince will require.

I was also strongly drawn to the liking of that Church by the Testimonies given unto their Reformation by some of the most famous witnesses of this Age.

One is of that worthy Scottish Martyr Mr. *George Wishart*. " This Realm shall be illumined with the light of Christs Gospel, as clearly as ever was Realm since the dayes of the Apostles. The house of God shall be builded in it, yea it shall not lack (whatsoever the Enemy imagine to the contrary) the very top-stone; the glory, of God shall evidently appear, and shall once triumph in despite of Satan. But alas, if the People shall be after unthankful; then fearful and terrible shall the plagues be that after shall follow. Hist, of the Church of Scotland, pag, 108.

Another

## To the Reader.

Another of Beza. *Magnum hoc Dei munus quod  
una & Religionem puram & iudaicam doctrina, vix.  
Retinenda vinculum, in Scotiam intulisti. Sic  
obsecro & obtestor hæc duo simul Retinere, ut uno  
amisso alterum diu permanere non posse, semper memi-  
neritis: Sicut Episcopi papatum pepererunt, ita  
pseudepiscopos papatus reliquias Epicureismum ter-  
ris invehituros: hanc pestem caveant qui salutem Ec-  
clesiam cupiunt. Et quum illam in Scotia in tempore  
prosligaris, ne quaeso illam unquam admittas. quan-  
tumvis unitatis retinendæ specie, quæ veteres etiam  
optimos multos sefellit, blandiatur. Bez. Epist. 79.  
i. e. " This is a great gift of God, that you have  
" brought into Scotland together, pure Religion  
" and good order, which is the bond to hold fast  
" the Doctrine. I heartily pray and beseech for  
" Gods sake, Hold fast these two together, so, that  
" you may remember, that if one be lost, the  
" other cannot long remain. So Bishops  
" brought forth Popery, so false Bishops  
" the reliques of Popery, shall bring into the  
" World Epicureisme. Whosoever would have  
" the Church safe, let them beware of this pest.  
" And seeing you have timely dispatched it in  
" Scotland, I beseech you never admit it again,  
" albeit it flatter with shew of the preservation of  
" unity, which hath deceived many of the best of  
" the Ancients.*

Another of the Body of the Confessions of  
Faith. *Est illud Ecclesiæ Scoticæ privilegium  
rarum præ multis, in quo etiam ejus nomen apud  
exteros fuit celebre, quod circiter annos plus minus  
54. sine schismate nedum hæresi, unitatem cum pu-  
ritate doctrinæ servaverit & retinuerit. Hujus  
uni-*

## To the Reader.

Unitatis adminiculum ex Dei misericordia maximum fuit, quod paulatim tum Doctrina Christi & Apostolorum disciplina sicut ex verbo Dei est praescripta, una fuit recepta, & , quam proxime fieri potuit, secundum eam totum regimen Ecclesiasticum fuit administratum. Hac ratione omnia schismatum atque errorum semina quamprimum pallulare, aut se exereere visa sunt, in ipsa quasi herba & partu sunt suffocata & extirpata. Det Dominus Deus, pro immensa sua bonitate Regiae Majestati Serenissimae, omnibusque Ecclesiarum gubernatoribus, potestatibus Ecclesiae nutritis, ut ex Dei verbo illam unitatem & doctrinae puritatem perpetuo conservent. Amen. Corp: Confess: fidei, pag. 6. That is, It is the rare priviledge of the Church of Scotland before many, in which respect her name is famous, even among Strangers, that about the space of four and fifty years without Schisme, let her Heresie, She hath kept and holden fast Unity with purity of Doctrine. The greatest help of this Unity, through the mercy of God, was, that with the Doctrine, the Discipline of Christ and the Apostles, as it is prescribed in the Word of God, was by little and little together received, and according to that Discipline so near as might be, the whole Government of the Church was disposed. By this means all the seeds of Schisms and Errors, so soon as they began to bud, and shew themselves, in the very breeding and birth, were smothered and rooted out. The Lord God of his infinite goodness grant unto the Kings most gracious Majesty, to all the Rulers of the Church, to the powers that are the Nurfers of the Church, that according to the Word of God, they may keep perpetually that Unity and purity of Doctrine, Amen.

Another

## To the Reader.

Another of King James the VI. *The Religion professed in this Countrey, wherein I was brought up, and ever made profession of, and wishes my son ever to continue in the same, as the only true form of Gods Worship, &c.* I do equally love and honour the learned and grave Men of either of these Opinions, that like better of the single form of Policy in our Church, than of the many Ceremonies of the Church of England, &c. I exhort my Son to be Beneficial to the good men of the Ministry, praising God that there is presently a sufficient number of good men of them in this Kingdom, and yet are they all known to be against the form of the English Church. (Basil: dor. To the Reader.) And in the Assembly 1590. his Majesty praised God, *For that he was born to be a King in the sincerest Church in the world, &c.*

And Brightman, our own Countryman, joyntly the Churches of Helvetia, Swevia, Geneva, France, Holland, SCOTLAND, all together into one Church for the counter-payn of the Church of Philadelphia, "Because, saith he, they almost live by one and the same  
" Laws and manner of Government, as touching any matter of moment, Neither doth the  
" distance of place break off that Society which  
" the Conjoyning of minds and good will  
" coupleth together. Having thus joyned them into one Church, he subjoyneth concerning it.  
" Loath would I be to provoke any man to envy,  
" or to grieve him with my words, yet this I must  
" say, there is no place, where the Doctrine soundeth, more purely, the Worship of God is exercised more uncorruptly: Where more faith-

## To the Reader.

“ ful diligence of the Pastors doth flourish, or more  
“ free and willing obedience is given by the  
“ people, nor yet where there is greater reve-  
“ rencing of the whole Religion among all Or-  
“ ders. *And afterward*, Neither doth it only  
“ keep the Doctrine of Salvation free from  
“ corruption, but it doth also both deliver in  
“ writing, and exercise in practice that sincere  
“ manner of Government, whereby men are  
“ made partakers of Salvation, *Revel. of the*  
*Apocal. Chap. 3. 7.*

To these may be added what upon the one  
hand is said by these of the separation in their first  
petition to King James, insert in their Apology  
to the Doctors of Oxford, “ We are wil-  
“ ling and ready to subscribe to these grounds  
“ of Religion published in the Confession of  
“ Faith made by the Church of Scotland, hop-  
“ ing in the Unity of the same Faith to be sav-  
“ ed by Jesus Christ: Being also like minded for  
“ and with other Reformed Churches in points  
“ of greatest moment. And upon the other  
hand, That the Meetings of Ministers for inter-  
preting Scripture, like unto their Presbyteries  
were allowed by *Arundell, Hutton* and *Matthew*,  
three Archbishops in *England*, and proved very  
profitable in the Northern parts for increase of  
knowledge both in Ministers People.

But all these and the like Testimonies were to  
me but like the saying of the woman of *Samaria* to  
her Countrey-men, till I did more fully understand  
the constitution and order of that Church. Then  
did I believe, not because of their testimonies, but  
because I did see and know. And from that which

## To the Reader.

I have seen and do now know. When I have walk-  
ed and gone round about that Church, when I  
have told the Towers thereof. marked well her Bul-  
warks, and considered her pallaces, I may without  
offence affirm three things.

First, That God hath not dealt so with every na-  
tion, if envy would permit, I might say, any na-  
tion, as he hath dealt with them. Whereof no  
cause can be given but his own good pleasure, He  
sheweth mercy: and maketh his Sun to shine on  
whom, and where he will, and of him, and through  
him, and for him are all things.

Secondly, That it is no wonder if that Nation  
stand to the defence of their Reformation: Had  
the Lord been pleased to bless us with the like at  
the time of our Reformation, we would not have  
been so unwise, as to make exchange of it with  
Prelacy: we would have forsaken all things rather  
then have forsaken it: It is more strange that any  
should have been found amongst them at any time  
to speak or to do against their own Church: For  
as Cicero says, *Sed quum omnia ratione animoque  
lustraris, omnium societatum nulla est gravior, nulla  
carior, quam ea quæ cum Repub: unicuique nostrum  
est. Cari sunt Parentes, Cari liberi, propinqui fami-  
liares; sed omnes omnium caritates patria una com-  
plexa est, pro qua quis dubitet mortem oppetere, si ei  
sit profuturus? quo est detestabilior istorum immani-  
tas qui lacerarunt omni scelere patriam & in ea fun-  
ditus delenda occupati sunt & fuerunt, Cic. Offi l. 1.*  
i.e. But after you have with your reason and mind  
"made a general survey of all societies there is none  
" more Grave, more Dear, than that which each

## To the Reader,

“ one of us hath with his Countrey ; Parents are  
“ dear, Children, Friends, familiars are deare ;  
“ But our native Countrey alone taketh all these  
“ within her compass, for which, what good man  
“ would doubt to die, could his death serve her for  
“ good ? So much the more detestable is their bar-  
“ barity, who have with all kinde of wickedness  
“ rent asunder their native Countrey, and both are  
“ and have been exercised in overturing her from  
“ the very foundation. If a Patriot spoke so of his  
Countrey, a Citizen so of his Republike, what  
should the Christian born, baptized, and bred in  
*Scotland* think and say, if he have been born there  
not only to this mortal, but to that immortal and  
everlasting Life. No Children on earth have better  
reason to say, *We are not ashamed of our Mother*,  
and it were to be wished that the saying were reci-  
procally true.

Thirdly, having the pattern of all the Reformed  
Churches before us, and this example so near unto  
us, what need we to stand amazed, as not know-  
ing what to choose ; To abide that which we have  
been, is neither profitable nor possible, to conjoyn  
the two in one is, but the *mixture of Iron with Clay*,  
and must needs make the distemper greater. It  
were well for us ( and no other well for us can I  
see ) that laying aside our high conceit of our selves  
and the low esteem of other reformed Churches,  
We would resolve *to follow them as they follow*  
*Christ*, and not to despise the Government of  
Christ, because they seem to be but Mole-hills ; But  
to conform to them, because they are conform  
to Christ, and *to the pattern shewed in the Mount*.  
What reciprocation of giving and receiving in mat-  
ters



## To the Reader.

ters of Religion, hath been between this and the Scottish Nation may be known by the words of Beda, but speaking in his own Idiom, according to the grounds of Popery, *Nec multo post illi quoque qui insulam Hii incolebant Monachi Scotice Nationis, cum his que sibi subdita erant monasteriis, ad ritum pasche, & tonsuræ Canonicum, Domino præcurante, perducti sunt &c.* And afterward, *Quod mira divine factam constat dispensatione pietatis, ut quoniam Gens illa que noverat scientiam divine cognitionis, libenter ac sine invidia, populo Anglorum Communicare curavit, ipsa quoque postmodum per Gentem Anglorum, in eis quam minus habuerat, ad perfectam vivendi normam perveniret.* Beda ecclesiast, gentis Angl. l. 5, c. 23. *Id est, " Not*  
" long after the Monkes of the Scottish Nation  
" who lived in the Iland Hii, with the Monasteries  
" under their power were brought into the rite of  
" observing of Easter, and of shaven Crownes. The  
" Lord bringing it so to pass; (*he should have as-*  
" *cribed it to another Spirit.*) Which certainly was  
" done by the marvellous dispensation of divine  
" mercy, that because that Nation, who had the  
" science of divine knowledge, did willingly and  
" without envy communicate the same to the  
" people of England; that the same Nation after-  
" ward should by the Nation of the *English*, attain  
" unto the perfect rule of living in these things  
" which they had not before.

The

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the Church of SCOTLAND.*

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BOOKS to be Sold by *George Mosman* at his Shop in the *Parliament-Close*, viz.

**T**He Rights and Liberties of the Church, Asserted and Vindicated against the pretended Rights of Patronage.

Mr. *Pat. Symfons* Songs, or Holy Poems.

Mr. *Gilb.* Rules Representation of Presbyterian Government.

His Sermon before the Parliament.

Mr. *David Williamson's* Sermon before the Parliament.

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T H E  
GOVERNMENT and ORDER  
O F T H E  
CHURCH of SCOTLAND.

**A** Description, and not a Demonstration of the Church of Scotland is intended; non jussu tactum, their doing simply, and not the reason of their so doing is desired: The delineation therefore of the face of that Church, without artificial Colours and dispute of her comeliness and beauty, is nakedly expressed in two parts: The one of her Officers, the other of her Assemblies.

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P A R T I.  
Of the Officers of the Church.

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S E G T. I,  
*Of the Officers of the Church in  
general.*

**B**eside the ordinary and perpetual Officers, which are *Pastors, Doctors, Elders and Deacons*, The Church of Scotland hath no other at this time, nor did at any time acknowledge

B

ledge

2. *The Government of the Church, &c.* Part I.

ledge any other: These being warranted by Christ and his Apostles, (the extraordinary Ministers unto whom his will was revealed,) and being sufficient for all the necessary uses of the Churches, as, *Exhortation, Teaching, Administration of the Sacraments, Government, and Distribution.*

II. The Offices of *Apostles, Evangelists, and Prophets* were extraordinary, and continued in the Christian Church, so long as by the Will of God, it was needful for the well of the Church; who although in regard of their Order, Degree, manner of Ministration, and the places, which they did hold, which is called *Successio in Gradum eundem*, they have properly none to succeed them; Yet in respect of their Doctrine, holiness of Life, and substance of their Ministry, which is *successio in caput*, all faithful Pastors, lawfully called to their Functions, are their *Successors*; And in this Sense, not only their first *Reformers*, who had somewhat extraordinary, but all their *Faithful Ministers* since, who have laboured in the Word and Doctrine, for the planting, preserving and purging of Religion, to the Edification of the Church, and no other, are *Successors* to the *Apostles*.

III. The Office of a *Bishop* consisting in Power or Priority above a *Pastor*, as having no warrant in the Scripture. as being a Member of the wicked Hierarchy of the *Pope* (for, although this priority of Prelates had place in the Church before the *Pope* ascended to the top of his Ambition; yet every Corruption in Doctrine, Worship, but especially in Government, which, since the *Mystery of Iniquity* began to work, is retained by the *Pope*,

Sect. I. Of the Officers of the Church. 3

Pope, and by his Authority is Oberuded upon the Church, they conceive to be His) and as a cursed Tree, which amongst them hath brought forth no better Fruits, than *Hereſie*, and Errours in Doctrin, Idolatry and Superſtition in Worſhip, Tyranny and Perſecution in Government, and Lewdneſs, and Profanity of Life, both in Paſtors and People; They have abjured and removed out of their Church, together with all the Branches of that Hierarchy, and all the Offices, Titles, Dignities, and Courts depending thereupon, as may be ſeen in their *Confefſion of Faith*, Books of Diſcipline, and Acts of Aſſemblies of Old, and of Late.

IV. In the beginning of their Reformation they had no conſtitute Presbyteries, nor ſuch provincial and general Aſſemblies as they had afterward: And upon the other part, they had *Superintendents*, *Viſitors of certain parts of the Country*, and *Commiſſioners for Provinces*: But they who deſire to know the Conſtitution and Condition of that Church, muſt diſtinguiſh between her *Infancy*, and her *Riper Age*: Between her *Deſires*, *Deſignes* and *Endeavours*; and her *Attainments*, *Proceedings* and *Performances*; for how ſoon it was poſſible for them, Presbyteries and Aſſemblies, (which from the beginning had been Intended,) were Erected and Eſtabliſhed: And no ſooner was this brought to paſs, But *Superintendents*, and all others of that kind, which at firſt were of neceſſary Uſe in viſiting the Country, and in planting of Churches, were declared to be neither Neceſſary nor Expedient for the Church.

2. *The Government of the Church, &c.* Part I.

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V. The Church of *Scotland* hath been disquieted and much troubled with Episcopacy since the beginning, and at last by the Ambition of vain men, by the power and working of Civil Authority, and by the corrupt Assemblies of Ministers, had some footing, and was in end raised to a great height, and did become a mountain. And yet the Office of a *Bishop* was never received in that Church. But when some Ministers, who in regard of their Benefices were called *Bishops*, had, by their own usurpation and the slavish disposition of their Brethren, obtained some degree and power over them; They did come into *England*, and, without the consent or knowledge of the Church, received Consecration, and returning home, did Consecrate others like themselves,

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## S E C T. II.

### *Of their Calling.*

**A**S no man ought to presume to enter into any Office Ecclesiastical without an inward Calling from God, who only discerneth the intentions, and desires of the heart, whether they be Earthly or Heavenly, whether they be set upon the glory of God, and edifying of the Church, or upon the means of this life; So are there none here admitted without the approbation and judgment of men according to the rules of the Word, and the received Order of the Church.

II: This

Sect. II. *The calling of Church Officers.* 5

II. This outward calling of the Officers of the Church doth consist in *Election* and *Ordination*, after due Trial and Examination of their soundness in Religion, and Godliness of Life For the better understanding of the Calling of their Ministers, it is to be considered,

III. That in every one almost of their *Classes*, or greater *Presbyteries*, there be Students of Divinity; whereof some, if they have opportunity of their Studies, do make their abode within the bounds of the *Presbytery*, and attend the meetings thereof: Others who are the greater part, stay at the Universities, and in the time of Vacation come home and wait upon the *Presbytery*

IV. The abilities of both the one sort and the other, are tried in private, before the *Presbytery*, and how soon they are found fit to come in publick, they enter upon the exercise or Prophecy with the Ministers of the *Presbytery*. (1) and at sometimes are imployed and allowed to preach before the people: By which means their Gifts and Abilities are known to the people, as their manners are manifest by their conversing amongst them

V. Out of the number of these *Proposants*, or (as they call them) *Expectants*, the Pastor is nominated to the vacant place by the Eldership, and by the Minister, if any be, with the consent and good liking of the people. And if they can pitch upon none within the bounds of their own *Presbytery*, they have their liberty to make their

(1) *This they do after a good and strick tryal taken of their Knowledge, Gifts, Life and Conversation; and get the Name of Probationers.*

choice of an *Expectant* of good esteem and report in some other Presbytery.

VI. The person thus known and nominated, is by the particular *Eldership*, named to the greater Presbytery, where he is examined of his skill in the Languages, *Latine*, *Greek* and *Hebrew*, in his interpreting of Scripture, in the Controversies of Religion, in his gift of Exhortation, in the holy and Ecclesiastical History and Chronology; And first of all, Of his Life and manner of Conversation; wherein if he be found vicious or scandalous, he is not to be admitted to any other examination; Being thus examined, and found qualified for that charge, he is sent to the vacant place, that the people hearing him, may have the greater assurance of his Gifts for Edification.

VII. After the people have heard him, some Minister of the presbytery is appointed to preach to that people of the necessity of the Ministry, of the Excellency of a faithful Minister, of the Qualities of a Minister, and of the obedience due to the Gospel, or of some such Theme: And at the same time a publick *Edict* is served, That if any person or persons, have any thing to object against the Literature, Doctrine, or Life of such a man, why he may not be a profitable Minister of such a Parish, They shall appear before the Presbytery in such a place, and at such a time, that their Objections may be tried and discussed.

VIII. Upon the day appointed, the Door-keeper of the Presbyterian meeting, doth call three several times, if there be any to object against the Person nominated: and if any thing be alledg-  
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SECT. II. *The calling of Church Officers.* 7

ed against him by any of that particular flock, or any other to whom he is known, it is duely and equally pondered by the *Presbytery*; and if it be found to have any weight, or the case be doubtful, the ordination is suspended till a more perfect trial; otherwise if there be nothing but silence, they use to proceed.

IX. So that no man is here obtruded upon the people against their open or tacite consent and approbation, or without the voices of the particular *Eldership* with whom he is to serve in the Ministry. But if the person nominated be a Pastor of some other flock, and his faithfulness known in his former charge, this process is spared, and his translation more speedily exped, if there be no impediments of another kind.

X. Upon the day appointed for accomplishing his Election, and for his Ordination, which is in due time made known to the Congregation, and agreed upon with them; a Fast is ordained to be kept, with more than ordinary supplication for the assistance and blessing of God, in a work of so great concernment: And one of the Pastors of the *Presbytery* is appointed to Preach to that People of the mutual duties of Pastor and People. All which being done, the party, (Who, during the time of the exercise of publick worship, hath been sitting in a conspicuous place before the Pulpit, accompanied with the Elders, and some Ministers of the *Presbytery*) is called up, and demanded concerning his willingness and desire to serve the Lord JESUS, for the good of that People; with other questions of that kinde; and the People also are demanded, whether they will receive him for their  
Pastor

8 *The Government of the Church &c. part. I.*  
Pastor, and submit themselves unto his Ministry in the Lord. Both having declared their readiness and mutual consent, the Minister cometh from the Pulpit, and with so many of the Ministers present, as may conveniently come near, lay their hands upon his head, and in the name of JESUS do appoint him to be the Pastor of that People, praying that from JESUS CHRIST, *Who is at the right hand of the Father, and giveth gifts unto men*, he may find the *Demonstration of the Spirit*, and the Power and Blessing of GOD in his Ministry, to the comfort of that People. Thereafter the whole Eldership give unto him the *right hand of Fellowship*. And last of all, the Minister goeth to the Pulpit, and concludeth the whole action with pertinent thanksgiving and prayers, a Psalm is sung, and the Assembly dissolved with the Blessing.

XI. By this it may appeare that Pastors or Presbyters are not there admitted *at large*, without assignation to a particular flock. like Masters of Art, or Doctors of Physick. They conceive it to be as preposterous for *Ordination* to go before the *Election* of Ministers in the Church, as it is first to Crown a King, or Install a Magistrate, and thereafter to choose him. Next in the Ordination of their Ministers they use none of the ridiculous toys, and apish conceits of Popery; but, according to the simplicity of the Apostolicall and ancient Church, content themselves with Fasting, Prayer, and Imposition of hands; Prayer, to bring down a blessing upon the person on whose head the hands are laid, and Fasting, to make the Prayer to ascend the more fervently,

XII. This

Sect. II. *The calling of Church Officers.*

XII. This liberty of *Election* is in part prejudged and hindered by *Patronages* and *Presentations*, which are still in use there, ( 2 ) not by the rules of their discipline, but by tolleration of that which they cannot amend; In the mean time procuring, that in the case of *Presentations* by *Patrons*, the examination and trial by the *Presbytery*, is still the same. The Congregation, where he who is presented is to serve, is called, if they have ought to object against his Doctrine or life, after they have heard him, or that their consent may be had. And if he be found *Reus ambitus*, or to have gone about to procure a *Presentation*, he is repelled and declared incapable of that place.

XIII. No Pastor may thrust himself upon a flock, nor after his entry, desert his charge, or remove himself to another Congregation at his own pleasure. The Deserters, if any be, are appointed to be admonished, and in case of obstinacy, to be excommunicated. If a Minister, upon lawful and urgent causes, desire to remove from one Congregation to another; or if a Minister be called to another Congregation, for which he is more fit, or be called forth upon grave considerations for some publick imployment, tending to the common benefit of the Church; This

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( 2 ) Viz- About the year 1641 when this piece was first published, and so they continued untill the year 1649 When Patronages were abrogate, but were again restored with Prelacy then designed, in the year 1661, and now at length in this year 1690 after the abolition of Prelacy in the year 1689, are again, as to all power of presentation, taken away, and the power of Calling, given to the Elders and Heretors jointly, reserving to the People their privilege of excepting and objecting before the Presbytery.

10 *The Government of the Church, &c, Part, I.*  
is not done by private transaction, and particular agreement of Ministers and Congregations, but by the wisdom, and authority of the *Presbyteries* or *Assemblies* of the Church; Nor is it done by them, but upon such reasons as should move that Church, wherein for the present he Ministereth, to give her consent: For whose supply also, either a convenient course is presently taken, or the way of supply is seen to be easie.

XIV. The Minister thus removed from one Church to another, receiveth no new Ordination, but by vertue of his first Ordination he serveth in the place, unto which he is called and elected: Only at his admission, one of the Presbytery who is appointed to preach of the duty of Pastors and People, and to pray for a blessing, recommendeth him to the Congregation, who have before declared their willingness and desire to receive him, and the Congregation to his care and fidelity, And the Pastor, if any be, together with the Elders, with whom he sitteth before the Pulpit, take him by the hand.

XV. Pastors and Ministers of the Word, through old age, sickness, or other infirmity being disabled to bear the weight, and discharge the duty of their Pastoral charge, Do notwithstanding still retain the honour of their office, and comfort of maintenance during their lifetime: And they performing what they are able in teaching, government, visitation and catechising; Others are joyned with them by the Presbytery, and with the consent of the People to be their fellowlabourers. and to undergo the main charge.

XVI, The same course of *Election* and admission



**SECT. II. The calling of Church Officers. II**

sion for substance, and in form according to the nature of their office, is observed in the calling of other Officers, as *Ruling Elders*, and *Deacons*: At the beginning, and where there be none, the Pastor, with the gravest, holiest, and those of the soundest judgement, and best affection to religion, do choose them with the consent of the rest of the People. And where particular Elderships are already constitute, the Pastor and the Elders who are now in Office, do choose such as are to succeed those who are removed by death, or any other way, or by vicissitude are to relieve such as are now in place, And that the Election of one or more at first, or afterward may proceed with the consent of the People, their names are published and made known to the Congregation by the Pastors, that if ought may be objected against any of them, why they may not be received to the office of an *Elder* or *Deacon*; it may be examined: And, if it be found important, others may be chosen.

XVII. When the day of their admission cometh, the Pastor having fram'd his doctrine to the purpose, calleth them up, and remembering both them of their duty in their charge, and the People of their submitting themselves unto them, they are solemnly received with lifted up hands, giving their promise to be Faithful.

### SECT. III.

#### *The discharge of their Duties in particular, and first of the Pastor.*

##### *I. The Order kept in Preaching.*

**T**He Pastor is bound to teach the Word of God in season and out of season, and beside all occasional, and week day Sermons, which in Cities and Towns use to be at least two days every week, the Congregation doth assemble twice on the Lords day; and for this end notice is given of the time by the sound of a Bell. When so many of all sorts, Men and Women, Masters and Servants, Young and Old, as shall meet together, are assembled; The publick Worship beginneth with Prayer, and reading some portion of holy Scripture both of the Old and New Testament, which the people hear with attention and reverence, and after reading the whole Congregation joyneth in singing some Psalm. This reading and singing do continue till the Preaching begin; At which time the Minister having prefaced a little for quickening and lifting up the hearts of the people, first maketh a Prayer for remission of sin, Sanctification, and all things needful, joyning also Confession of sins, and Thanksgiving, with special relation to the Hearers. After which, in the forenoon is another

*Psalm*

**SECT. III. The Pastors Duty in Preaching. 13**

*Psalms*, and after the *Psalms* a Prayer for a Blessing upon the preaching of the Word. His Text is *Ordinarily* some part of that Book of Canonical Scripture, which in his judgement he conceiveth to be fittest for the times, and the condition of his Flock. The Doctrine deduced, is explained and confirmed by Scripture, and fitly, and Faithfully applied, all in such Method, Manner, and Expression, as may most Edifie the Hearers. (1)

II. After Sermon he praiseth God, and prayeth again for a Blessing, joyning earnest petitions for the Church Universal, and for the coming of the Kingdom of Christ, for all the afflicted Churches, for the Churches in His Majesties Dominions, for the Church of Scotland, Ministry and People, for the King, the Queen, the Prince, and their whole Royal Progeny, (2) for all the Members of that particular Congregation, as well absent in their lawful Affairs as present, for all that are afflicted among them in Body, Mind or Means. The prayer ended, a *Psalms* is sung, and the people dismissed with a Blessing.

III. In the afternoon either the same Order in all things almost, is followed in performing the parts of publick Worship, or some part of the Catechism is Expounded; and thereafter so much

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(1) This Form is a little altered in a few Circumstantial's; for now the Reading of Scripture is performed by the Minister, who both Reads and Interprets in that part of the Worship we call the Lecture: And this Lecture requiring more time, the custom of Prefacing is not now so much in use.

(2) This must be understood with a variation suited to the Times.

14 *The Government of the Church, &c.* Part I.

time as may be spared is bestowed in Catechising some part of the parish warned particularly to attend (3)

IV. Beside the publick means, they have other three helps for Edification: One is an ordinary course of Catechising on such dayes of the Week. as are judged to be fittest by the Pastor, and Eldership. Another is the visitation of Families by the Pastors, and the Elders each one in his own quarter, for trying the Manners of the people, whether they walk worthy of the Gospel, for setting, and holding up Religious Exercise in Families, And that the Pastor from his particular knowledge of the Flock committed to him, may apply his Doctrine, and pray the more pertinently in publick. The third is, Examination of all sorts of persons, who are not known to have some good measure of knowledge, before the Communion. All these parts of the Ministry in publick and private, are performed more diligently, or negligently, according to the faithfulness or unfaithfulness of the Minister, who hath according to his work, his praise or censure at the *Visitation* of the Church, by the greater *Presbytery*.

V No Minister there, is suffered to be a *Non-resident*, or to have the charge of more Churches; But if two small contiguous Parishes be united by the Assembly, to make up a competent Congregation, he Preacheth sometime in the one, and sometime in the other Church, as the people do desire, and the Eldership doth direct.

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(3) *This manner of Catechising is not general, but it is more ordinary now to appoint a week-day for Catechising, as in the next Paragaph.*

II. *The Order of Baptism.*

**N**O other but the Pastor, who *Treacheth* the Word, hath the power of the Ministrati-  
on of the Sacraments; And concerning *Bap-  
tism*, it useth not to be hastned before some  
day of the publick meeting of the Congregati-  
on, nor delayed after, but upon necessary impedi-  
ments, and is never Ministred in private Houses.  
Notice is given thereof in due time to the Pastor,  
and that by the Father of the Child, if he be not  
justly hindered, that a word may be spoken to  
him in season.

II. After Sermon on the week-dayes, and  
after Sermon in the afternoon, on the Lords day,  
The Pastor remaining in the same place where he  
hath Preached, and having water in a large Basen  
provided, with a fair Linnen-cloth, in a conven-  
ient place, and in a decent manner; The Father, or  
in his necessary absence, some other man, who is  
reputed godly, presenteth the Child to be Bap-  
tiz:d,

III. The action is begun with a short and per-  
tinent prayer: (4) Next some words of In-  
struction touching the Author, Nature, Use, and  
end of this Sacrament, the Duties to be perform-  
ed, in the own time, of the person to be Bap-  
tized, and of the Parent or Vice-parent. Third-

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(4) When Baptizing is performed, after Sermon, this  
Prayer doth not preceed; but is now used after the Mini-  
sters Exhortation and the Parents Engagement, as a  
Prayer for a Blessing immediately before the Action.

ly, he that presenteth the Child, maketh confession of the Faith, into which the Child is to be Baptized, and promiseth to bring up the Child in that Faith, and in the fear of God. Fourthly, the Minister being informed of the name of the Child, Baptizeth the Child so named, by sprinkling with water, *In the name of the Father, and of the Son, and of the Holy Ghost.* Lastly, the Minister concludeth, as well the publick worship, (s) for that time, as the action, with thanksgiving for the Word, and Sacraments, and with prayer for a blessing, and with such Petitions, as he useth at other times after Sermon, and in end dismisseth, the Congregation with the blessing.

### III. *The order of administering the Communion, or the Lords Supper.*

**T**He Sacrament of the *Lords Supper*, is more frequently ministred in some Congregations, than in others, according to the number of the Communicants, and the proficiency of the People in the way of Christ : And in some places upon one Sabbath, in other places upon two, or three Sabbaths, as it may be done most conveniently, which is determined by the Minister, and Eldership of the Church.

II. None are admitted, to the *Lords Supper*, but such as upon examination are found to have a

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( s ) *The Minister still concludeth the action with prayer, but it is more ordinary now for the Minister to pray immediately after sermon whither he be to Baptize or not.*

competent measure of knowledge in the grounds of Christian Religion, and the doctrine of the Sacraments; and are able according to the Apostles Commandment, and profess themselves willing to examine themselves, and to renew their Covenant made with God in Baptisme, promising to walk as becometh Christians, and to submit themselves to all the Ordinances of Christ. The Ignorant, the Scandalous, the Obstinate, and such as are under Censure, or publick admonition in the way to censure, are not admitted; Neither are strangers received, but upon sufficient Testimony, or that otherwise they be very well known.

III. The Sabbathday next before the Communion is to be celebrated, publick warning thereof is made by the Pastor, and of the doctrine of Preparation, to be taught the last day of the week. or at least towards the end of the week; ( 3 ) That the communicants may be the better prepared, by the use of the means, both in private and publick.

IV. Upon the day of the Communion (notice being given after the doctrine of preparation, of the houres of meeting, which useth to be before the ordinary time observed other Sabbaths) a large table decently covered, is so placed, as that the Communicants may best sit about it, and the whole Congregation, may both hear and behold.

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( 6 ) But now it is ordinary that one of the week dayes is also appointed for publick fasting, the better to prepare for so solemn an action.

18 *The Government of the Church, &c.* part I.

V, The Preface, prayers, and preaching of that day, are all framed to the present matter of the Sacrament, and the duties of the receivers. After Sermon immediately the Pastor useth an exhortation, and debarreth from the Table all *Ignorant, prophane, and Scandalous* persons which being done, he goeth from the Pulpit, and sitteth down with the People at the Table, where the bread standing before him in great Basons, fitly prepared for breaking and distribution, and the Wine in large Cups in like manner; he first readeth, and shortly expoundeth the words of Institution, shewing the nature, use, and end of the Sacrament, and the duties of the Communicants. Next he useth a prayer, wherein he both giveth thanks, especially for the Inestimable benefit of Redemption, and for the means of the word and Sacraments, particularly of this Sacrament; and prayeth earnestly to God for his powerful presence, and effectual working, to accompany his own Ordinance, to the comfort of his people now to communicate,

VI, The Elements thus being Sanctified by the Word and Prayer, the Minister Sacramentally breaketh the bread, taketh and *eateth himself*, (7) and delivereth to the People, sitting in Decent and reverend manner about the Table, but without difference of degrees, or acception of Persons. Those that are nearest the Minister, having received the bread, do divide it from hand to hand

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( 7 ) *But if there be another Minister assisting in the administration, he taketh rather from him,*

amongst



amongst themselves. When the Minister delivereth the bread, according to the commandment and example of Christ, he commandeth the people to take and eat, saying, *Take ye, eat ye, this is the Body of the Lord, which is broken for you: Do it in remembrance of him.* After all at the Table have taken and eaten, the Minister taketh the Cup, and drinking first himself, ( 8 ) he giveth it to the nearest, saying, *This Cup is the New Testament, in the Blood of the Lord Jesus, which is shed for many, for the remission of sins; drink ye all of it, for as often as ye do eat this Bread, and drink this Cup, ye do shew the Lords death till he come.* All this time the Elders, in a competent number, and in a grave and reverend manner, do attend about the Table, that all who are admitted to the Table, may have the Bread and Wine in their own place and order of sitting. The Minister also, continuing in his place, after the giving of the Elements, doth either by his own speech, stir up the Communicants to Spiritual meditations of Faith, of the great love of God in Christ, and of the Passion of Christ, and to holy affections of love, joy, godly sorrow, thankfulness, and whatsoever may concern them at that time; or causeth be read the history of the Passion, or some other part of Scripture, which may work the same effect.

VII. After all at the Table have received the Cup, they rise from the Table, and return in a quiet manner, to their places, another company cometh to the Table, and so a third and a fourth,

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( 8 ) *As to this, the observance is the same with that above noted in eating.*

20 *The Government of the Church. &c. part. I.*  
till, all have received in the same maner as the first.  
During which time of removing of the one, and  
approaching of the other, the whole Congrega-  
tion singeth some part of a Psalm, touching the  
Passion, or the love and kindness of God to his  
people, as *Psal*, 22, or 103, &c.

VIII, After the last company hath received,  
the Minister rising from the Table, goeth to the  
Pulpit, where, after a short speech, tending to  
thanksgiving, he doth againe solemnly give  
thanks unto God for so great a mercy, and pray-  
eth as on other Sabbaths; The prayer ended, all  
joyn in singing a Psalm of Praise, suitable to the  
occasion, and are dismissed with the blessing, be-  
fore which none are to depart, unless in case of  
necessity.

IX, The Communion being thus celebrated,  
in the forenoon; the People meet again in the  
Afternoon, at which time, the Minister teach-  
eth the Doctrine of thanksgiving, and closeth  
the publick and solemn worship of that day;  
from which the people use to depart, refreshed  
with the grace and peace of God, and strengthen-  
ed, with new and fresh resolutions to serve the  
Lord, (9)

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( 9 ) *And farther doe return according to adverti-  
ment the next munday morning, to another thanksgiving  
sermon that so solemn an action may be as solemnly conclu-  
ded.*

IV. *The order of publick fasting or humiliation.*

Sometimes the Fast or Humiliation is of larger extent, to be observed by all the Churches in the Kingdom, sometime more particular, of one or more Congregations; Sometimes the the Fast is kept one day only, sometimes all the dayes of the week, Sometimes on the Sabbath only, especially in the Countrey Churches; (10) Sometimes upon some day of the week also, as in Cities or Towns: They neither make difference of dayes for Humiliation; nor do they keep any *set Fasts* or *Feasts*: All is disposed and done, according as the occasions, and causes do press or require, as may serve most for the end intended, and may best ply with the opportunities, and necessities of the Congregation.

II. The Sabbath next before the Fast, notice is given of the Causes of Humiliation, and of the times to be observed, with earnest exhortation to the people, to prepare themselves for afflicting their Souls, and extraordinary Humiliation.

III. In many places especially in Cities, Towns, and greater Villages, or where the people may conveniently Assemble, The day before the Fast, the Doctrine of preparation to the Fast, is taught expressing the nature, and use thereof, for averting the wrath of God. (11)

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(10) *Fasting all the dayes of the week is very rare, and is as little appointed on the Sabbath as can be.*

(11) *This is now in desuetude, and the word of preparation is delivered rather at the intimation.*

IV. The dayes of the Fast from Morning to Evening, are kept holy unto the Lord in the nature of an Extraordinary Sabbath, with Abstinence from Meat, and Drink, from Delights and worldly Labours, with the Exercises of Reading the Law, plain Preaching, Interpretation, and particular application, deep humiliation, and rentring of the heart for Sin; large and hearty Confessions of Sin, fervent Supplications, and earnest seeking of God by Prayer for Pardon, with singing of penitential *Psalms*; after which they have many times found wonderful Deliverances, and extraordinary Blessings from Heaven. (12)

#### V. *The order of Marriage.*

**A**lthough Marriage be no Sacrament, nor part of the Worship of God, yet they conceive that the Matrimonial conjunction of Christians, and members of the Church is most conveniently solemnized in the face of the Congregation, with instruction out of Gods Word, of the Institution, use, and ends of Marriage, and of the Duties of married persons, and with Blessing by the Minister, and with the prayers of the Church.

II. The parties are contracted before they be Married, and before they be contracted, if there be any suspicion of their ignorance, they are examined in the grounds of Religion, and in their knowledge of the mutual Duties, which they

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(12) *Nota, This piece is defective as to the Order of Thanksgiving, but may be supplied from the Directory for Worship.*

owe each to other. (13) Notice also is given of the consent of Parents, or vice-Parents, and that neither of them is contracted before to any other party, nor any impediment from the degrees of Affinity, or Consanguinity prohibited; The contract and purpose of Marriage is also published, *three several Sabbaths* before the same be Solemnized, and if there be nothing objected to hinder their Marriage, then are they Solemnly married, in the face of the Congregation, before the ending of 40 dayes from the time of the Contract. (14)

III. They require for Marriage the free Consent of the Parties come to the years of Discretion, and the knowledge and consent of the Parents; they do not allow of the Marriage of Infants, nor secret and clandestine Contracts and Marriages, nor do they use any idle Rites or superstitious Ceremonies in the time of the Solemnization.

#### VI. *The Order of Burial of the Dead.*

**T**Hough Burial be no part of the Worship of God, nor of the work of the Ministry; yet they think meet that an honest and competent number of Christians, accompany the Christian friends of the dead unto the Grave, that they may confer and comfort one another by the way, and to see the Burial done in a grave and decent manner, remembring that sin is the cause of death, that Christ hath overcome Death and the Grave,

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(13) *This is not now in use,*

(14) *There is now no definite time.*

24 *The Government of the Church, &c. Part I.*  
and that they who die in the Lord, shall rise again to life everlasting.

II. Their Burials are without singing or reading, which the superstitious do conceive to be profitable for the dead; without *Funeral Sermons*, which do beget Superstition, and tend to flattery, make the Gospel to be preached with respect of persons, and are most pressed by such as do least regard Sermons at other times; and without Feasting, with affectate shews of mourning, and any farther pomp or Ceremony, than civil differences and respects do require.

III. They conceive, for many reasons, that the places of the assembling of the people for the Word and Sacraments, ought not to be places of Burial, which is therefore forbidden, and, for the most part, is forborn in that Kingdom.

IV. Registers are ordained to be kept, of the Names and times of all that are Baptized, of all that are Married, and all that are Buried.

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#### SECT. IV.

### *Of Doctors, and their Office, and of Schools.*

**T**HE Church of *Scotland* hath had no other Doctors, but Masters and Professors of Divinity, in Universities and Colledges, of which, some use to be chosen to be Elders of particular Churches,

Churches, and Commissioners to the National Assembly, and besides these the Teachers of more private and particular Schools.

II. They use to be examined and tried, both in their Learning and Life, by the Presbytery, and their charge is not only to bring up their Schollers in humane Literature and liberal Arts, but also in civil Conversation and good Manners, but especially in the Grounds of Christian Religion, by way of Catechism.

III. As the Doctors of Colledges do keep the meetings of the Presbytery, and by course do *Prophezie*, or make the exercise with the Ministers, so also do the Masters of private Schools for the greater part of them, who therefore are a part of the Seminary of the publick Ministry, and numbred among the Expectants, how soon they are enabled, to enter upon the exercise, and sometimes are employed by the Ministers to help them, in Teaching and Catechising of the people.

IV. The Universities also use to be visited by Commissioners delegated from the National Assembly, that there be nothing taught by the Professors and Doctors, but what is sound and consonant to the Confession of Faith, and the received Doctrine and Order of the Church; and to see that both Masters, and Schollars do their Duties diligently, especially that there be no scandal nor corruption of Manners. In like manner the more private Schools, are visited by the Presbyteries: Poor Schollars of good Ingines and expectation are provided in a great part of their Maintenance, by places in the Foundations of Colledges, which are appointed by the Founders, or Reformers, for that

that use: And others are maintained, by Contribution of particular Churches within every Presbytery, which the Pastor or Elder bringeth unto them, so soon as they are chosen by the Presbytery.

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## S E C T. V.

### *Of Elders and their Office.*

**T**HE Calling, Election, and admission of *Elders* is before spoken of. The number of *Elders* in every Parish is not definite, but doth vary according to the number, and necessity of the people; in some Parishes 6, in some 10, or 12, &c.

II. Such are chosen to be *Elders* as come nearest to the Gifts, and Qualities required, by the Apostle, and after they are chosen, are at all occasions exhorted by the Pastor to be ensample to the Flock, and to watch over them Faithfully, against all corruptions in Religion and Life. And as the Pastor should be diligent in Teaching and Sowing the Seed, so are the *Elders* desired to be careful in seeing and seeking the Fruits in the people.

III. The *Elders* do attend with the Pastor in Catechising the people, and assist him in visiting the sick, in admonishing all men of their Duty; and if any will not hear them, they bring the disobedient before the Eldership: In causing the Acts of the Assemblies, as well particular as general,



ral, to be put in Execution. But a principal part of their Duty is to join alwayes, with the Pastor in the particular *Eldership*, and in the other Assemblies of the Church, as they shall be called, for exercising o *Discipline*, and *Governing* the whole Congregation.

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## S E C T. VI.

*Of the Deacons and their Office.*

WHAT manner of persons the *Deacons* ought to be, The Scripture is plain, and such they make choice of as are so qualified, so far as may be. The form of their Election is before expressed. Their number must be considered of, according to the number of the poor, and the proportion of the Congregation, as we spoke before, of the Elders.

II. Their main Duty, is to Collect, Receive, and Distribute, not only the Alms, for the poor, but the whole Ecclesiastical Goods, which are not assigned and appointed, for the maintenance of particular persons

III. These Duties they must perform, at the discretion and by the appointment of the Pastor, and Elders; for which cause, and not for *Government*, they are to be present at the ordinary Meetings of the *Eldership*.

IV. The means for the maintenance of the poor are collected by the Deacons, the *First day of the week* or the *Lords day*, and other dayes of the

the publick assembling of the people to the Worship of God, at the entry of the Church. And if this prove not a competency, then do the people either bring in their Charity, on such dayes as are appointed by the Eldership, or are willing to be taxed, according as they shall be judged to be able. In some Cities, and Parishes, where this order hath been carefully observed, none have been suffered to Beg, and none have Lacked

V Their Ministers, beside their Gleib and Manse, are all provided to certain, and the most part, to competent stipends, which are paid either in Victual or Moneys, or in both: And if the charge of their Family be great, and their Children put to Schools or Colledges, they are helped and supplied by the Charity of the people, which useth also to be extended, if need be, toward their Widows and Orphans, after their Decease, of which the whole Eldership hath a special care.

VI. Every Parish almost hath some stock for the Relief of Strangers, and for supply of the extraordinary necessities, of their own poor: Hospitals have their own rents, and the publick buildings of the Church, are upholden, by the Patron, and the Freeholders of the Parish, unto which, if any be unwilling, he is constrained by Law to pay his porportion, (1)

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(1) *And this matter is now clearly regular by Act of Parliament.*

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THE  
GOVERNMENT and ORDER  
OF THE  
CHURCH of SCOTLAND.

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PART II.  
Of the Assemblies of the Church.

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SECT I.  
*Of the Assemblies of the Church in  
General.*

**N**O man here, were he never so eminent above others, for Piety, Wisdom, or Learning, or doth he never so much arrogat authority to himselfe, hat the Rains of Church Government in his hands to determine, or to doe what seemeth good in his own eyes; But all matters are advised, determined, and judged with common consent in the meetings, and

and assemblies of the Church, which for this end are of four sorts and degrees, and are commonly called by the names of *Church sessions*, or *particular Elderships*, or *Consistories*. 2. *Presbyteries*, or *Glasses*. 3. *Provincial Synods*, and lastly, *National or General assemblies*.

II. Each of these Assemblies hath a *President* or *Moderator* in manner afterward set down, who beginneth, and endeth with Prayer; propoundeth matters to be treated; procureth them to be debated, if need be, in an orderly way, that all may be heard, and none interrupted, unless he speake too much; gathereth the voices, which are noted by the Clerk; and pronounceth the sentence, or if there be an equality, remitteth it to the greater Presbyterie. (1) Each of them hath a Clerk, or a Notary, and a Register of all things debated and done by them. especially of such matters as may be of future use.

III. None of these Assemblies, from the least to the greatest are to treat of matters pertaining to the *Civil Jurisdiction* and *Magistrate*, but only of matters Spiritual and Ecclesiastical, that the doctrine and worship may be kept in purity, all things be done decently, and in order, in the particular Churches, and that all the members of the Churches may walk worthy of the Gospel.

IV. The lesser and inferiour assembly is subordinat to the superiour and greater, so that if any person, shall think himsele wronged or distressed, by the unjust proceeding of the inferiour

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(1) Or rather either determineth the matter by his own vote, or if the matter be of moment referreth it to a superiour assembly, or to another time.

assembly, it is lawful for him to seek reliefe of the greater, providing, it be done in an humble and peaceable way, and in the right order, by proceeding to the next greater assembly, and so of the rest, it need be, taking them in their subordination untill either he be satisfied, or, which rarely cometh to pass, he ascend unto the highest of all.

V. In matters difficult or such as belong to superiour assemblies, References from the lesser are ordinary: But nothing belonging to an inferior assembly is brought before a greater, till either it cannot be settled or be disorderly done by the lesser, or some Complaint arise: And in that case, so far as may stand with truth and peace, the greater assembly is careful to preserve the power and authority of the lesser; and therefore matters belonging to inferior assemblies are commonly remitted unto them by the greater.

VI. There, one Church, were it never so great, hath not authority over another, nor is it Governed by any extrinsecall power; but all the particular Churches are of equal power and authority, and are ruled and judged by themselves and their own intrinsecal power in assemblies composed, and consisting of their Officers and Commissioners from them.

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## S E C T, I I.

### *Of Kirk Sessions, or particular Elderships in Parishes*

**T**He particular Eldership or Church Session consisteth of one or more Ministers, and of Elders so many in number as the proportion of the Congregation doth require, who ordinarily do meet once in the week.

II. The Deacons are alwayes present with the Elders, not for Government, but that they may make known the case and necessities of the poor, and may consult and receive direction for their supply. (1)

III The Minister of the Parish is alwayes Moderator of this Meeting: and if there be moe Ministers than one, the Moderator is either chosen or they do Moderate by course, providing that none be moderator while any matter is treated, which concerneth his own particular.

IV. The matters treated by this Eldership, are such particulars as concern the worship of God in that Church, as, what dayes of the week are meekest for assembling to the publick worship, if it may be had and be thought necessary: what hours

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(1) *In many countrey Churches they have onely Elders who exercise also the office of the Deacons, according to that known rule that in the Church, the greater office includes the lesser.*

on the Lords day before and afternoone, which are variable according to the length or shortness of the day, in Summer and Winter: What times are fittest for publick Catechising, and for visiting of particular families: How often, and at what times the Lords Supper is most seasonably ministered. All which are proper for keeping of order in that Church, and cannot be to fitly determined by a superiour assembly. The Elders also do here delate Scandalous Persons, and bring them to publick repentance according to the form prescribed in the greater assemblies: But if there be any doubt or difficulty, or if the offences and Scandals be great and hainous, or if the delinquents adde obstinacy and impenitencie to their fault; Then are they warned to appear before the greater Presbytery, there to receive order for their censure, or to be sent home again to give satisfaction, or to make their repentance in their own Church where they have given offence, and where the fault was committed. For example, a man behaving himselfe Scandalously with a Woman, both unmarried and single persons, is first admonished and rebuked: If fornication appear, he is called before the Eldership, brought to the sense and confession of his fault, and ordained to make his publick repentance according to the order of the Church, and to abstaine from all scandalous behaviour afterward. But if he prove obstinate, he is conveyened before the greater Presbyterie, the matter is examined, and either he promiseth to give obedience to his own Eldership, or in case of continued obstinacy, the censurs of the Church proceed against him. But if there be a

34 *The Government of the Church, &c.* Par II.  
scandal of adultery or murder, the noise and  
scandal whereof is far spread, and filleth all mens  
Ears round about, the parties are brought before  
the greater Presbytery, and the particular Elders-  
ship doth before prepare the parties for their ap-  
pearance before the Presbytery.

V, The same faults which are brought before  
the particular or greater Presbytery in an Eccle-  
siastical way, are also punished by the Civil Magi-  
strate, and the pecunial mulct or penalty (3)  
is given to the Deacons to be kept in the Church  
treasury for the benefit of the poor, or other pious  
uses.

VI. Nothing useth to be done by the lesser or  
greater Presbytery in ordering the publick wor-  
ship, in censuring of Delinquents, or bringing them  
to publick Repentance, but according to the set-  
tled order of the Church, and with expresse or tacite  
consent of the Congregation: And if there be any  
new emergents that cause doubting or hesitation,  
the matter is remitted to the greater assemblies of  
the Church.

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### SECT. III.

#### *The Order of Excommunication.*

ALL baptized persons, when they come to  
age and discretion, are not admitted to the

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(3) Or so much of it as appointed for that use by Law.

Lords



Lords table; but such only as either upon examination are found to have a competent measure of knowledge in the principles of Religion, doe profess that they are believers and doe live unblamably; or coming from another Congregation bring with them sufficient Testimony that they are such, or are otherwise well known and approved.

II, The Minister and Elders use all meanes in private and publick to bring all others within the parish to Knowledge, Faith, and holiness of Life, that they may be fitted for the Lords Table.

III. But this *not admission* to the Communion is one thing, and *Excommunication* of haynous or obstinate offenders is another thing very different. (4.)

IV In case of obstinacy and wilful impenitency, even when the offences are not so great and scandalous, they proceed to *Excommunication*, but with great meekness, long suffering, and by many degrees, the censure being so weighty; and they desirous to gaine the Sinner to Repentance.

V. If any person walk unworthy of the Gospel, or commit any trespass, he is (unless the scandal be publick and notorious) admonished first secretly by one; next by two, or three more: And thirdly, If he contemne both, then according to the order prescribed by our Saviour, Mat. 18, The matter is brought before the Minister and Elders, where he is accused both of the trespass and of

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(4) But there is also a twofold Excommunication, the one lesser from partaking of the Lords table, and called also a suspension from the table, the other the greater here spoke of.

26 *The Government of the Church, &c.* par. II,  
the contempt. If he cannot yet be brought to  
Repentance, then is the matter in some measure  
made known unto the Congregation, and he called  
before the greater Presbytery; where if he give  
signes of his repentance, he is remitted to satisfy  
his own Kirk Session: But if he persist in his obsti-  
nacy, then by the ordinance of the Presbytery, the  
particular Eldership is to proceed against him  
with the Censurs of the Church, even to *Excom-  
munication*.

VI. The matter being thus heard, known, and  
judged, and the whole process revised by the great-  
er Presbytery; The next Sabbath without delay,  
the trespasss and order of admonitions are declared  
to the Congregation, and the person *without speci-  
fication* of his Name, admonished yet to satisfy:  
Which if he still refuse to doe, the next Sabbath his  
name with his offence and contempt, are publisht  
ed, if he yet continue, obstinate, then the next,  
which is the third Sabbath, he is charged publicly  
to satisfy for his offence and contempt under the  
paine of Excommunication. If now he offer him-  
self to the particular Presbytery, then do they at the  
appointment of the Presbytery, give order for his  
publick Repentance, the removing of the Scandal,  
and his reconciliation to the Church, other-  
wise the Minister proceedeth in this order.

VII. The Sabbath after the third publick ad-  
monition, the Minister with consent of the Elder-  
dership, is to make known to the Congregation,  
that such a person is to be Excommunicated,  
warning all that have any thing to object against  
it, that they appear the next Session day: And  
for the present, that the whole Congregation  
poure

pour forth their supplications, that God would grant him Repentance, and to come out of the snare of the Devil. If nothing be objected, or if none for him witness any appearance of Repentance, then is the danger of the Person, and the weight of the sentence laid open the next Sabbath and he the second time prayed for publickly. If at last upon the next Sabbath there be no signe of Repentance, then is he prayed for the third time, and there being no mean unessaied, nor remedy left to reclaim him, he is stricken with the terrible sentence of *Excommunication*, with calling upon the Name of God to *raifise* the sentence in *Heaven*, and the people warned to hold him as an *Heathen. or a Publican*, and to shun all Communion with him, except in *Natural* and *Civil* duties to be still performed by such as are bound. It is to be understood, that where the crimes are such that *they cry to the Heavens* for revenge, *waste the Conscience*, and by the Law of God deserve *Death*, and the transgressor certainly known, the process may be more summary, and *Excommunication* more hastned, as on the other part of *Absolution*, the time would be longer, and the trial of Repentance more exact.

VIII. After Excommunication, he is permitted to come to the Preaching of the Word, yet so as it may appear that he cometh as one not having Communion with the Church. Neither is he debarred from private Counsel, Instruction, Admonition, and Prayer, that in end his Spirit may be saved. If after *Excommunication* the Eldership find the signs of Repentance, as the good life and behaviour of the Person excommunicated

38 *The Government of the Church, &c, part. II,*

the declaration of the griefe of his heart, and his humble submission to the order of the Church, in all things that may reconcile him to God and his People; They shall with joy of heart make it known to the Congregation by the Minister, that they may also have joy over their Brother repenting: Or if they have any thing to object against the truth of his Repentance, they may give notice thereof at the next meeting of the *Eldership*, where if nothing be alledged against him, after he hath obeyed the injunctions of the *Eldership* for his farther humiliation and the better trial of his Repentance, he is either brought before the greater *Presbytery*, as all other Penitents for great Crimes, or by relation from his own *Eldership*, is to give them satisfaction in the signs of his Repentance, that he may be absolved.

IX. As all publick Penitents are received, so is the *Excommunicate* absolved in the face of the Congregation, before whom being brought by the *Elders* at the time appointed, he maketh free confession of his sin and mourneth for it, crieth to God for mercy, seeketh to be reconciled to the Church, and promiseth new obedience: with which all being satisfied and willing to receive him into their common and mutual consolation; The Minister who preacheth for that time pronounceth him upon his Repentance to be absolved in the Name of Christ from his sin, and free of the censures of the Church, and to have right through Faith to Christ and all his benefits, and ordinances, praising God for his grace, and praying that he may be fully accepted to his favour, loosed in Heaven and heare the voice of joy and gladness.

X. Alter,

X. After the sentence of *Abolution*, the Minister speaketh to him as to a Brother exhorting him to watch and pray, or comforting him if he have need; the Elders imbrace him, and the whole Congregation keepeth Communion with him as if he had never offended.

XI. As the Presbytery *Excommunicateth* profane professors; so doth it also *depose* Preachers, if they be teachers of corrupt Doctrine, if their lives continue scandalous after admonition, if they be busie in renting the Church asunder by schisme and division; if they be given to Blasphemy, Profanation of the Lords day, Simonie, Perjurie, Drunkenness, Fighting, or any other Sin, for which, whether in respect of the greatness of the Sin, or by reason of the contempt and obstinacy when the Sin is not so great, private Persons are *Excommunicated*: And although they be upon their Repentance absolved from the sentence of *Excommunication*, if passed against them, yet in some cases, especially, where the crime interreth a perpetual infamy, are they never *Readmitted* to the Ministry, except upon the unanimous and most earnest desire of the whole Church where they served before.

## S E C T, I V.

*Of greater Presbyteries or Classes.*

**T**He Presbytery or Classical meeting doth consist of particular neighbouring Churches, in such a circuit as may conveniently meet together, to the number of ten, sixteen, twenty, or so many as the vicinity of the places, and Parishes may well accommodate.

II, It is supposed that the whole particular Elderships cannot well assemble in one place ordinarily, neither is it necessary. There be therefore beside the Minister or Ministers of the Congregation who are supposed to be perpetual members of the Presbytery, some of special note chosen out of the Elders and by them, who receiving from them Commission, may represent the whole. From each particular Eldership, one of the Elders with the Minister or Ministers repair to the place of meeting: So that the members of this Presbyterial meeting are all the Ministers within the Circuit, and one Elder delegated from each particular Eldership.

III. None of the Ministers are permitted to be absent, unless they be detained by necessary Impediments or extraordinary Employments. And therefore the day of the meeting of the Presbytery may not be destinate to ordinary Preaching. Nor are they to wait that day upon solemnizing of Marriages. The names are called by the Clerk, and

and the Absents are noted and examined the next day upon the Reasons of their Absence : And if any happen to Absent themselves many dayes without reasonable Causes, they are set apart and Censured as guilty of the Contempt or neglect of the Order of the Church. But the Elders are not so strictly tied to ordinary Attendance : But if there be any matter of great weight to be handled, they are all warned to be present : And if he who was formerly Commissioner may not assist, another Commissioner in his place may be chosen by the Eldership.

IV. It is permitted to the Expectants having entered before upon the publick exercise of Prophecie, to sit by the Ministers and Elders in the meeting of the Presbytery, and to give their judgement of the Doctrine, but they have *no voice when matters of Doctrine or Discipline are debated.* And in the handling of some matters which are thought fit to be concealed and kept secret, till they be by common consent published, they use to be removed.

V. Because the whole Discipline in a manner is in the hands of the Presbytery, they are to meet once a week or fortnight upon a certain day, and in a certain place, but in some places, through the length and deepness of the way in winter, they do not meet so often.

VI. The Subject and Matters treated in the Presbytery, are all the Ecclesiastical matters of weight, which concern the particular Churches there represented, as the Examination, Ordination, Suspension. and Deposition of Ministers; Scandals of Ministers in Doctrine, Life, or any  
part

part of their Calling; the decerning of Excommunication, Reterences, and Appellations from particular Elderships, and the amending of any thing that hath been negligently or weakly done by them; (1) the answering also of questions and requests from other Presbyteries, Churches, or persons, or sending of Commissioners in some Cases to other Churches or Presbyteries, whether to Admonish or Advise them, or to seek Counsel from them, but so that they have no Authority without the limits of their own Consociation.

*VII.* The Ministers and Elders who are Commissioners, together with the Expectants and others who are pleased to be present, meeting in the place, and at the day and hour appointed, which useth to be one halt hour after nine a Clock in the Forenoon, whereof warning is given by the sound of a Bell, that so all the Affairs of that day (unless there be somewhat extraordinary to hold them longer) may be exped against mid-day; Do begin with Prayer, and proceed to the textual interpretation of Scripture, which is done by the Ministers, each one in his own place by course, or by the Expectants, whose Names are set forth in a Table, or written in the Register of the Presbytery for that end. After the first Speaker, some other who followeth in order, and is also appointed by the Presbytery the day before, speaketh in the second place, collecting some Doctrines one or more upon the Text expounded and shewing the use thereof. The second Speaker having ended about eleven a Clock, the Exercise is closed

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(1) *With the revising of their Books and Records.*



with Thanksgiving by him who spake first. The matter of each dayes Exercise is some portion of that particular Book of the Old or New Testament agreed upon in the Presbytery. Once every month some *Common place* or *Controversy* is handled, unto which the Exercise giveth place for that day. The ground is read in Scripture; the state of the question propounded, the arguments for the Truth pressed and vindicated from the Sophistication of the Adversaries; but the Arguments *contra* are left to be proponed in the Presbyterial meeting, by such Ministers as are called by the Moderator to dispute upon the Propositions, or *Theses* exhibit the day of the meeting next before, by the Controversar, and are propugned by him, the Moderator being *Præses* of the Dispute. That the Presbytery may go thorow all the Controversies, they have also a Table wherein they are all digested in order, so that each Minister or Expectant knoweth a month before what is next to be treated.

VIII. The Exercise or Common head of Controversy ended in publick, the people depart, and the Ministers and Elders with others, who are permitted to be present, go to the private place of their meeting, where all being set in order, and the Moderator having begun with Prayer the Doctrine delivered in publick is examined, and each one of the Presbytery and Expectants, either approveth, or in charity and sobriety of spirit, propoundeth his doubt against any point spoken of. Which being done, the Speakers for that day are called upon (they being a part at this time) their interpretation and Doctrine approved, and they

44 *The Government of the Church, &c.* part I.  
they encouraged, or (if there be cause) they  
are in a Brotherly manner admonished. The  
Doctrine being *Censured* (for this they call the  
*Censure of the Doctrine*.) The matters before men-  
tioned to be the subject of the Presbyterial juris-  
diction, are propounded, modestly debated, and  
either concluded, or taken to farther deliberati-  
on, or remitted to the Synod, and so the meet-  
ing concluded with Prayer. The Moderator ei-  
ther continueth in his place between one Provin-  
cial Synod and another, or for a shorter time, but  
they think it not fit to change the Moderator at  
every meeting (2)

IX. The Presbyteries also do visit the several  
Churches within their bounds, either by holding  
their full meetings at the Churches, or by sending  
their Commissioners thither, that they may see  
how the Ordinances of Christ are used and obey-  
ed, by the Minister, Eldership, and all the Con-  
gregation, and that if any thing be amiss, it may  
be rectified.

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## SECT. V.

### *Of Provincial Synods.*

THE whole Kingdom is by the wisdom of  
the General Assembly, so divided in *Provin-*  
*ces*, as the Ministers and Elders may, for vicinity

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(2) See the manner of Electing the Moderator in Sy-  
nods.

of place, best meet in *Provincial Synods*, without respect to Episcopal Dioceses, the particular Churches whereof are so far cast a sunder in *Scotland* that they cannot conveniently joyn in *Provincial Synods*.

II. The *Provincial Synod* is of the same constitution with the *Presbytery*, and doth consist of all the Ministers, and one Elder having Commission, as before, from each particular Church within the Province.

III. It meeteth ordinarily twice a year, but the place, and the time of the meeting, are chosen according to the conveniency of the Churches of the Province; and as the exigence of their Affairs doth require. The Moderator of the former Synod, openeth the Synod with a Sermon, fit for such an Assembly; and after Sermon setting himself down in his place, with the Clerk of the Synod (who for the most part is one of the Ministers chosen by plurality of voices) beginneth with prayer, causeth the names of the Ministers to be read, who not only answer for their own presence (the absents being noted) but also give up the names of the Commissioners from the several Churches, which are written down by the Clerk, and their Commissions also read, if need be, and proceedeth to the choosing of a new Moderator.

IV. The Moderator is thus chosen. A list is made by the former Moderator of four or five of the ablest men for Wisdom, Authority and Dexterity for such an Employment, which is approved by the consent of the Synod. And if any Member of the Synod be pleased to adde any other

other so qualified to the list, his name is joyned with the former, and out of this list the Moderator is chosen by the suffrages of the Ministers and Elders, and set in the place of the former Moderator.

V. The new Moderator first of all calleth for the Registers of the several Presbyteries, and putteth them in the hands of the Ministers of other different Presbyteries to be revised and examined, That by the Records it may be known how they have kept order, and performed what hath been recommended unto them by the preceeding Synods, and what, and how matters have been treated by them at every Session, that they may be censured or allowed, which upon the report of the revisers is accordingly done in the face of the Synod.

VI. If there be any references from the Synod before, they are first debated and determined, and thereafter new matters are brought into deliberation. What was obscure or difficult for the Presbyteries, or might concern them all in common, is here resolved and ordered: what hath been done amiss is redressed. And if any difficulty arise which doth not fall under some Church constitution, it is referred to the National Assembly.

VII. Before the Assembly be dissolved, each Presbytery is set a part by course and enquiry made from the rest, if there be any known scandal, fault, or negligence amongst them, That it it may be in a Brotherly manner censured: Like as upon the day of the meeting of the Presbiterie next going before the Synod; all the Members of the

the Presbytery suffer the like inquiry each one a part by all the rest.

VIII. As the Moderator beginneth and endeth every Session before and afternoon with Prayer; So doth he somewhat more solemnly close the Synod with some pithy and pertinent exhortation, and hearty Thanksgiving and Prayer unto God.

IX. All matters where these Synods are ordinarily kept, are with such diligence expedit, That the Ministers (none of them having above a short dayes journey, and Tuesday being usually the first day of their meeting) may return to their Charge against the Lords day, having notice of the day and place of the next following Synod, and carrying with them such Acts as are necessary, that they may be made known to their particular Elderships and Congregations. And Thanks may be given in every Congregation for the good proceedings of the Synod, and for the liberty of the Churches.

X. These Synods are not alwayes held at one time, and therefore if there be cause, some Commissioners are sent from one Synod to another, (1) for their judgement and advice in matters of difficulty, which is reported at the following Synod for their farther resolution, and that so far as is possible there may be a conformity in all things.

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(1) called by the name of *Correspondents.*

## S E C T, V I.

*Of National Synods, or General Assemblies.*

**T**He *National Assemblée* meeteth once in the year, and the time of the following Assembly agreed upon before the rising of the former; Or oltner *pro re nata*, concerning which some Ministers have Commission and warrant from the Assembly to give timely advertisement to the *Presbyteries* for choosing and sending their *Commissioners*.

II. This great Assembly useth to be honoured with the *Kings Majesties* presence either in his Royal Person, or by his High Commissioner; who doth all the parts of a Supreme Civil President, in a peaceable ordering of the whole proceedings of so frequent and holy a meeting, that all mens Reasons and voices may be heard, and in acquainting himself with the grounds of every constitution that shall be agreed upon, that by his Princely authority they may be observed, and if need require, the sanction of the Civil Law may be added, for which end also certain Commissioners from the Assembly are sent to attend the *Parliament*.

III. It doth Consist of Commissioners from the *Presbyteries* or *Classes*, three Ministers and one Elder from each *Presbytery*, who are chosen by

by the voices of the Ministers and Elders sent from the particular Elderships, and of one Commissioner from the Church Session of every Royal Burgh, that there may be some proportion and equality. (1.) Others also are permitted, although not to vote, yet to Hear, Propound, and Debate, provided that they first obtain leave of the Moderator, and that it may appear to be done *animo edificandi, non tentandi*.

IV, The first day of the Assembly is kept with a solemn Fast and Humiliation, wherein the whole City or Town, which is the Seat of the Assembly, useth to joyne with powerful preaching, and earnest Prayers from morning till night.

V, The particular Churches also throughout the Kingdom, upon the dayes of their publick meeting, pray to God for his direction, assistance, and blessing unto the Assembly, that they may be led into all truth, and all the Churches be refreshed with the sweet fruits thereof.

VI. The next day the Moderator of the preceding Assembly beginning with Prayer, causeth the Clerk call the Presbyteries, and take up the names of the Commissioners, Ministers, and Elders, who give in their Commissions. Which being Read, Examined, and Allowed, they

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(1) The manner and measure of this Representation (whereof some particulars are here omitted) is established by custome introduced by reason, agreeable to Scripture Rules and Example: and tho' a particulare positive appointment be not pretended for it, yet seeing the divine constitution and authority of the Church, cannot be contraverted, its representation duely and rationally modified cannot but be understood to be founded on and partake of the same warrant.

proceed to the chusing of a new Moderator, keeping the same order which is set down before in choosing the Moderator of the provincial Synod.

VII. The new Moderator calleth for the Records of the Synods, and by the voices of the Assembly chooseth a Committee for perusing and trying them; and a Committee for the bills, complaints, and petitions to be presented to the Assembly, and such other Committees as are ordinary, for preparing of weighty matters for the Assembly, and for cutting off idle and impertinent things, that the dispatch may be the more speedy and easy, when they shall be brought to open debate and voycing: All references from Synods, Appellations, Grievances, Complaints, Petitions, are here examined and answered; Acts and constitutions for all the Churches are agreed upon with common consent, and if there be any considerable contradiction, and the doubts and Scruples, which are made be not satisfied, matters are remitted to farther deliberation or till the next Assembly: Course is taken for planting of Churches, with able Ministers, that the Gospel may be spread through the whole Nation: Rules are set down by which the inferiour Assemblies shall be directed in all their proceedings: All meanes used that the Church be not wronged, neither by confounding the Civil and Ecclesiastical jurisdiction, nor by the abusing or intervett- ing the Patrimony of the Church.

VIII. The Commissioners of each Presbytery do carry home with them a true copy of all such Acts as do concerne all the Churches, that they may walk by one and the same rule.

IX. The



IX. The Moderator giveth forth *summonds* signed with his own hand, and the hand of the Clerk, for citing of Persons in the name of the Assembly to compeare before the next meeting thereof, with certification of the censures of the Church in case of disobedience.

### *The Conclusion.*

**I**N the Authority of these Assemblies *Parochial, Presbyterial, Provincial, and National*, and in the *Subordination* of the lesser unto the greater, or of more particular Elderships to the larger and general Eldership; doth consist the external order, strength, and stedfastness of the Church of Scotland, which is lovely and comfortable to all fearing God, whether Pastors or Professors, and hath been very aweful and terrible, as an Army with Banners, to all Papists, to all Hereticks, Schismaticks, Hirelings, and all ungodly persons: As upon the one part they break not the bruised Reed, nor quench the Smoking Flax, but do cherish and labour to bring to ripeness and use, the graine of Mustard seed in sincere beginners, and the smallest Talent in Preachers having the zeal of God; So upon the other part, no scandal of proud Sinners escapeth censure; no heresie or error is sooner hatched, but is either presently spied out and crushed by some of the inferiour Assemblies, or, if it be kept on foot and gathered strength, it is quite suppressed and extinguished in the general Assembly, which meeteth once in the year, and never suffereth such bastard births

to grow to be one yeare old: Which is a true and maine cause why no Sects nor errors have appeared in the reformed Church of *France*, and in the Churches of *Scotland*, and of the *Low-Countries*, so long as they enjoyed the liberty and happines of *Assemblies*, which they did no sooner by the mercy of God recover, but immediately at their brightness, the mists and mildewes gathered before, were scattered and evanished.

II. And as, by the order and power of these *Assemblies*, Foxes are taken that they spoile not the Vines, and Gangrenes are prevented that they spread not against Truth and Unity, all sorts of Jewd and wicked men are discouraged and put to shame: So is there excited among the Godly Ministers an *holy emulation* by acquaintance, conference, and by perceiving the gifts one of another, which maketh them return from the *Assemblies*, with a mean and humble conceipt of themselves, and with new and strong resolutions for greater diligence in their studies, and faithfulness in every Pastoral duty, to the common benefit and edification of all the Churches: All the Ministers are made more wise in the matters of Government; and all the Congregations are affected with reverence to what is required of them by their particular Elderships, as having the consent and approbation of the whole Church. Many such fruits are reaped of these *Assemblies*, which without them, no particular person or Congregation can have any ground to hope for, or expect.

III. They have no Arch-Bishops, Diocesan Bishops, Suffragans, no Chapters, no Curats, Dumb nor Idle Ministers; no Hirelings. Non-  
ref.

residents, nor Pluralists; no Deanes nor Arch-Deacons; no Chanters, Sub Chanters, nor Treasurers; no Chancellors, Officials, nor Apparitors; no Canons, Peti-canons, Prebends, Singingmen, nor Boyes: And yet without these and thelike, they have practise and use of all the ordinances of Christ; all matters Ecclesiastical determined, remitting questions of Tithes, Marriages, Divorcements, &c. to the civil Judge to whom they properly do belong; and all Petitions, Complaints, and Church grievances heard and redressed, which they esteem as the sweet yoke of Christ, and think it a great ease both to their Consciences and estates to be free of such bundles and burdens of Trash and Superfluities. They conceive that to erect Presbyteries, Synods, and National Assemblies, and still to keep Prelates and the members of that Hierarchy, is, in the matter of Church-Government, not unlike the Popish adding of Traditions to Scripture in the rule of Faith, or works unto Faith in the point of Justification, &c, Additions to Christs institution, being not only in respect of their Author, humane Inventions, and for any use they can have Idlements, Vanities, and follies; but that they do, also corrupt the Purity, and eat out the life of the ordinances of Christ.

IV. Here there is a *superiority* without Tyranny, for no Minister hath a Papal or Monarchical Jurisdiction over his own flock, far less over other Pastors, and over all the Congregations, or a large Dioces. Here there is a *parity* without Confusion and disorder, for the Pastors are in order before the Elders, and the Elders before the

Deacons; every particular Church is subordinate to the Presbytery, the Presbytery to the Synod, and the Synod to the National Assembly. One Pastor also hath Priority of esteem before another, for Age, for Zeal, for Gifts, for his good Deservings of the Church, each one honouring him *whom God hath honoured*, and as he beareth the *Image of God*, which was to be seen amongst the *Apostles* themselves; But none hath preeminence of Title or Power or Jurisdiction above others: Even as in nature one eye hath not power over another, only the head hath power over all, even as Christ over his Church. The same may be seen in the Common-wealth, and in some of the Offices of the Roman Church it self. And lastly, here, there is a *Subjection* without *Slavery*, for the people are subject to the Pastors and Assemblies, yet there is no Assembly wherein every particular Church hath not Interest and power; nor is there any thing done, but they are, if not actually, yet virtually called to consent unto it.

V As they have done and suffered much for vindicating and maintaining the Liberty of their Religion, That what belongeth unto God may be rendred unto God; So do they desire, that according to the rule of Righteousness, each man have his own, and above all men, That *the things which are Cæsars be rendered unto him*, and to give him that which is Gods, were a wronging both of God and *Cæsar*. They have ever been willing to Taxes, and to pay Subsidies above that which they were able. They joyn with the inward reverence of their hearts, external honour  
and

and obedience in all things lawful. They pour forth their Prayers to God in private and publick for all Blessings Spiritual and Temporal upon the Kings Royal person and Government, and upon His Progeny; and for the same Blessings upon the Queens Majesty, especially that God by his Spirit would give unto her the knowledge and love of the truth. They long for her Conversion as Happines to her self, (1) and a mean of great Happines to the King, to their Children, and to all their Subjects, And, that the Lord may answer their prayers, they think it incumbent to the Church of *England*, nor can any bond whatsoever oblige them to the contrary, to use the best and most powerful means, and would most willingly in all humility, love and respect, joyn their endeavours for that blessed end. And as they thus present their best desires and prayers, so are they ready to Sacrifice their Lives to God for His Majesties good, and in their hearts are grieved that their Loyalty, which they account their no small Glory, should have been called in question.

VI. Neither is this all. But moreover they do acknowledge that His Majesty, as Supreme Magistrate, hath not only Charge over the Common-wealth, but doth *Watch* and hath *Inspection* over the Church and Church matters, but in a civil way. *Vos Episcopi in Ecclesia* (saith *Constantine*) *Ego extra Ecclesiam Episcopus à Deo constitutus sum*: And therefore that he is, by his high calling and place, *Custos utriusq; tabule*, to command

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(1) The Queen was then in the year 1641 Papist.

96. *The Government of the Church, &c. Part II.*  
the precepts of the first Table as well as of the  
second Table to be obeyed: That he is *VIN-*  
*DEX Religiois* by his *Sword*, as the *Spirit* of  
God in Scripture is *JUDEX*, and the Church is  
*INDEX*: That He hath power to turn  
the constitutions of the Church into Laws, and to  
confirm them by the civil sanction in *Parliament*:  
That he may constrain all his Subjects to do Duty  
in matters of Religion (2) and may punish the  
Transgressors: That when debates arise about  
Religion, he hath power to call the *Assemblies*  
of the Church, to be present and *civilly Preside*  
in them, and to examine their constitutions, that  
He may discern of them both as a Christian car-  
ing for his own Soul, and as a Supreme Magi-  
strate watching over his people: And that he may  
do all things which can prove Him to be a kind  
and careful *Nursing Father*. They account all  
that is vomited out to the contrary, (as, that  
they liked *Anarchy* better then *Monarchy*, and  
that they would turn a *Kingdom* into a *Democra-*  
*cy*) to be but the fictions and calumnies of the ma-  
litious enemies of God and his Truth; not  
unlike the Lies which were devised against the  
Christians of old: Their Consciences, their  
Words, Writings, and Actions, even then when  
the world did put the worst constructions upon  
them, were witnesses of the integrity of their  
hearts.

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(2) *The just freedom nevertheless of Conscience still  
excepted.*

VII. They do still hold that there can be no *Antipathy* betwixt one *Ordinance* of God and another. By him Princes do reign, and he hath also appointed the *Officers* and *Government* of his own House. They do desire nothing more, than that the *Son of God* may reign, and that with and under the *Son of God*, the *King* may command, and they, as good *Subjects* to *Christ* and the *King*, may obey.

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*F I N I S.*

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A  
DIRECTORY  
FOR  
CHURCH - GOVERNMENT  
AND  
ORDINATION  
OF  
MINISTERS.

As it was Printed in the year 1647.

TO BE  
Examined against the then next  
GENERAL ASSEMBLY.

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EDINBURGH,

Re-Printed by the Society of Stationers, for George  
Mosman, and are to be Sold at his Shop in  
the Parliament-Close, 1690.



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*The Preface.*

**J**esus Christ upon whose shoulder the Government is, whose Name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of whose Government and Peace there shall be no end, who sits upon the Throne of David,  
and

and upon his Kingdom to order it, and establish it with Judgement and Justice, from henceforth even for ever; Having all power given unto him in Heaven and Earth by the Father, who raised him from the dead, and set him at his own right hand, far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet, and gave him to be the Head over all things to the Church, which is his Body, the fulness of him that filleth all in all; He being ascended up far above all Heavens, that he might fill all things; received gifts for his Church, and gave all Officers necessary for the edification of his Church, and perfecting of his Saints. -

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## SECT. I.

### *Of the Church.*

**T**HERE is one General Church visible held forth in the New Testament, unto which General Church visible, the Ministry, Oracles, and Ordinances of the New Testament, are given by Jesus Christ, for the gathering and perfecting of the Saints in this life until his second coming.

II. Particular visible Churches, members of the General Church, are also held forth in the New Testament: which particular Churches in the primitive times, were made up of visible  
Saints,

Saints, viz. Of such as being of age, professed Faith in Christ, and obedience unto Christ ( according to the rules of Faith and life taught by him and his Apostles ) and of their Children.

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SECT. II.

*Of the Officers of the Church.*

**A** Postles, Prophets, and Evangelists, were extraordinary Officers in the Church, and are ceased.

II. The Pastor is an ordinary and perpetual Officer in the Church ; To whose Office it belongeth to pray for, and with his Flock ; To read the Scripture publickly in the Congregation, which is an holy ordinance in Gods Church, although there follow no immediate explication of what is read ; To preach the word, to be instant in season, and out of season ; To Reprove, Correct, Instruct, Rebuke, Exhort, Convince, and Comfort : One especial way of discharging which work of Preaching, is, by a plain laying down the first principles of the Oracles of God, which is commonly called Catechising ; to administer the Sacraments ; In the name of God to bless the people ; To take care for the poor : And he hath also a ruling power over the Flock as a Pastor.

III. In the Scripture we also find the name and title of Teacher, who is a Minister of the word, and hath power of administration of the Sacraments and Discipline, as well as the Pastor.

IV. The

IV. The Lord having given different gifts, and divers exercises according to those gifts in the Ministers of the word, though these different gifts may meet in, & accordingly be exercised by one and the same Minister: Yet where there be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts wherein each of them doth excel; And he who doth more excel in exposition of Scripture, in teaching sound Doctrine, and in convincing gainsayers, than he doth in application, and is accordingly imployed therein, may be called a Teacher or Doctor. Nevertheless where there is but one Minister in a particular Congregation, he is to perform so far as he is able, the whole work of the Ministry.

V. A Teacher or Doctor, is of most excellent use in Schools and Universities, as of old in the Schooles of the Prophets, and at Jerutalem, where *Gamaliel* and others taught as Doctors.

VI, It is likewise agreeable to, and warranted by the word of God, that some others beside the Ministers of the word, be Church-Governours, to joyne with the Ministers in the Government of the Church, which Officers, Reformed Churches commonly call Elders.

VII, These Elders ought to be such as are men of good understanding in matters of Religion, sound in the Faith, Prudent, Discreet, Grave, and of unblameable conversation.

VIII, Deacons also are distinct Officers in the Church: To whose Office it belongeth not to preach the word, or administer the Sacraments, but to take special care for the necessities of the poor,

poor, by collecting for, and distributing to them with direction of the Elderſhip, that none amongſt the People of God be conſtrained to be Beggars.

IX. The Deacons muſt be wiſe, Sober, Grave, of honeſt report, and not greedy of filthy lucre.

### SECT. III.

#### *Of Church Government and the ſeveral ſorts of Aſſemblies for the ſame.*

Chriſt hath inſtituted a Government, and Governours Eccleſiaſtical in the Church; And to that purpoſe the Apoſtles did immediately receive the Keyes from the hand of Jeſus Chriſt, and did uſe and exerciſe them in all the Churches of the World; upon all occaſions: And Chriſt hath from time to time furniſhed ſome in his Church, with gifts for Government, and with Commiſſion to exerciſe the ſame when called thereunto.

II. It is agreeable to, and warranted by the word of God, that ſome others beſides the Miniſters of the word, be Church Governours, as was mentioned before.

III. It is lawful and agreeable to the word of God, that the Church be governed by ſeveral ſorts of Aſſemblies; which are Presbyteries and Synods, or Aſſemblies, Congregational, Claſſical, and Synodical.

## 6      *A Directory for Church Government*

IV. The Scripture doth hold out a Presbytery in a Church; which Presbytery consisteth of Ministers of the word, and those other Church Officers who are to joyn with the Ministers in the Government of the Church.

V. The Scripture doth hold out another sort of Assemblies for the Government of the Church, besides Classial and Congregational, which we call Synodical.

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### S E C T, I V.

*Of the power in Common of all these Assemblies, and the order to be observed in them.*

**I**T is lawful and agreeable to the word of God, that the several Assemblies before mentioned do convent and call before them any person within their several bounds, whom the Ecclesiastical business which is before them shall concern, either as a party, or a witness, or otherwise, and to examine them according to the nature of the business. And that they do hear and determine such causes and differences as shall orderly come before them, and accordingly dispence Church censures.

II. It is most expedient that in these meetings, one whose Office is to labour in the word and Doctrine, do moderate in their proceedings, who



is to vote as well as the rest of the members; To begin and end every meeting with prayer; To propose questions, gather the votes, pronounce the resolves: But not to do any act of Government, unless in, and jointly with the Assembly whereof he is Moderator.

III. All the members of these Assemblies respectively, are to attend on the appointed dayes of their meetings, or to send the reason of their absence to be judged by the Assembly where they ought to meet.

IV. The final resolutions shall be by the major part of the votes of those members who are present.

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S E C T. V.

*Of Particular Congregations.*

**I**T is expedient that particular Congregations be fixed, both in their Officers and members, which are to meet in the same Assembly ordinarily for publick worship.

II. When their number is great, that they cannot conveniently meet in one place, it is expedient that they be divided according to the respective bounds of their dwellings, into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, wherein all, according to their several places and callings, are to

2 *A Directory for Church Government.*

bour to promote whatever appertains to the power of Godliness and credit of Religion, that the whole land in the full extent of it, may become the Kingdom of the Lord and of his Christ.

III. Parochial Congregations in this Kingdom, consisting of Ministers and People, who profess Faith in Christ, and obedience unto Christ, according to the rules of Faith and Life taught by Him and his Apostles, and joyn together in the publick worship of Hearing, Praying, and administration of the Sacraments, are Churches truly constituted.

IV. If any Person or Persons in the Congregation, do not answer his or their profession, but by open sin and Wickedness crosse and deny it: Or if their be a want of some Officers, or a sinful neglect of Officers in the due execution of Discipline: Yet this doth not make that Congregation cease to be a Church: But requires that there should be a supply of Officers which are wanting: and a careful endeavour for the Reformation of the offending Person or Persons, and of negligent Officers by just censures, according to the nature of the cause.

V. Communion and membership in Congregations thus constituted, notwithstanding the forementioned defects, is not unlawful. And to refuse or renounce membership and Church-Communion, or to separate from Church-Communion with Congregations thus constituted, as unlawful to be joyned with, in regard of their constitution, is not warranted by the word of God.

VI. Separation from a Church thus constituted, where the Government is Lawful, upon an opinion

nion that it is unlawful, and that therefore all the godly are also bound to sepearate from all such Churches so constituted and governed, and to joyn themselves to another Church of another Constitution and Government, is not warranted by the word of God, but contrary to it.

VII. To gather Churches into an Independent form of Government out of Churches of a Presbyterial form of Government, upon an opinion that the Presbyterial Government is unlawful, is not Lawful or warranted by the word of God; Nor is it lawful for any member of a Parochial Congregation, if the ordinances be there administered in purity, to go and seek them elsewhere ordinarily.

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## S E C T. VI.

### *Of ordinances in a particular Congregation.*

**O**Rdinances in a particular Congregation, are Prayer, Thanksgiving, singing of Psalms, reading of the Word, Preaching and Catechising, administering the Sacraments, blessing the People in the Name of God, and collection for the poor. *s for Discipline, we refer our selves to what we ave elsewhere expressed.*

## SECT. VII.

*Of the Officers of a particular Congregation.*

**I**N the Congregation there must be some who are set apart to bear Office : One at the least to labour in the Word and Doctrine, and to rule : And let others be chosen ruling Elders to joyne with him in Government.

II. When any ruling Elder is to be chosen, where an Eldership is constituted, let it be done by them, with the consent and approbation of the people of that Congregation, and that not for a limited time : Yet the exercise of their Office may be so ordered by the Eldership, as that their civil employments be least hindered thereby.

III. Where there are many ruling Officers in a particular Congregation, let some of them more especially attend the inspection of one part, some of another, as may be most convenient ; and let them at fit times visit the several Families for their spiritual good.

IV. Let there be also Deacons to take special care for the relief of the poor, who are likewise to be chosen by the Eldership, with the consent of the people of that Congregation ; and the continuance of them in that Office is to be determined by the Eldership, with the consent of the Congregation, so as may least hinder their civil employments.

V. These

V. These Officers are to meet together at convenient and set times, for the well ordering of the Affairs of that Congregation, each according to his Office.

VI. The number of Elders and Deacons in each Congregation, is to be proportioned according to the condition of the Congregation.

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S E C T, VIII.

*Of Congregational Elderships, or Assemblies for Governing in a particular Congregation.*

THE Congregational Eldership consisting of the Minister, or Ministers, and the other ruling Officers of that Congregation, hath power as they shall see just occasion to enquire into the knowledge and spiritual Estate of any member of the Congregation: To admonish and rebuke; To suspend from the Lords Table; though the person be not yet cast out of the Church. All which is agreeable to the Word of God: Although the truth of Conversion and Regeneration be necessary to every worthy communicant for his own comfort and benefit, yet those only are to be by the Eldership excluded, or suspended from the Lords Table, who are found by them to be ignorant or scandalous.

II. Where there are more fixed Ministers than one in a Congregation, it is expedient, that they moderate by course in that Eldership.

## S E C T. IX.

*Of Classical Assemblies.*

**W**hen Congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinsical weakness, and mutual dependance: as also in regard of Enemies from without.

II. The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

III. A Classical Presbytery is an Assembly made up of Ministers of the Word, and other ruling Officers belonging unto several Neighbouring Congregations, and doth ordinarily consist of all the Pastors and Teachers belonging to those several Congregations so associated, and of one of the other ruling Officers at the least from every of these Congregations, to be sent by their respective Presbyteries.

IV. Let them meet once every Month, or oftner, as occasion shall require, in such place as they shall judge most convenient. And before they sit about other business, let there be a Sermon or exposition of Scripture made by some Minister of that Classis or Expectant, as they shall agree amongst themselves.

V. For the more orderly managing of such Affairs as come before them, let there be one Moderator

derator chosen by the Classis at every meeting out of the Ministers of the Word, who shall continue till the next meeting.

*VI.* To the enabling them to perform any Classi- cal act of Government or Ordination, there shall be there present a major part at least of the Ministers of the whole Classis.

*VII. It belongeth unto Classi- cal Presbyteries.*

To consider of, to, debate and to resolve according to Gods Word, such Cases of Conscience, or other difficulties in Doctrine, as are brought unto them out of their Association, according as they shall find needful for the good of the Churches.

To examine and censure according to the Word any erroneous Doctrines, which have been either publicly or privately vented within their Association, to the corrupting of the judgments of men, and to endeavour the converting and reducing of Recusants, or any others in Error or Schisme.

To order all Ecclesiastical matters of common concernment within the bounds of their Association.

To take cognizance of Causes omitted or neglected in particular Congregations, and to receive appeals from them.

To dispence censures in Cases within their cognizance, by Admonition, Suspension, or Excommunication.

To admonish, or farther to censure scandalous Ministers whether in Life or Doctrine, according

cording to the nature of the offence, and that not only for such Offences, for which any other Member of the Congregation shall incur any censure of the Church (in which case he is to be censured by the Classis with the like censure for the like offence) but likewise particularly for Simony, entering into any Ministerial charge, without allowance of Authority, false Doctrine, affected lightness and vanity in Preaching, wilful neglect of Preaching, or slight performance of it, wilful Non-residence from his Charge without call or cause approved by the Classis, neglect of Administration of the Sacraments, or other Ministerial Duties required of him in the Directory of Worship, depraving and speaking reproachfully against the wholesome Orders by Authority settled in the Church, casting reproach upon the power of Godliness, which he by his office ought chiefly to promote. Yet so as that no Minister be deposed, but by the resolution of a Synod.

To examine, ordain, and admit Ministers for the Congregations respectively therein associated, according to the advice formerly sent up to the honourable Houses of Parliament.

## S E C T. X.

### *Of Synodical Assemblies.*

Synodical Assemblies do consist of Pastors, Teachers, Church-Governours, and other fit Persons (when it shall be deemed expedient) where



where they have a lawful calling thereunto.

II. These Assemblies have Ecclesiastical power and authority to judge and determine Controversies of Faith, and cases of Conscience according to the Word.

III. They may also lawfully excommunicate and dispencc other Church Censures.

IV. Synodical Assemblies are of several sorts, viz, Provincial, National, Oecumenical.

## SECT. XI.

### *Of Provincial Assemblies.*

**L**Et Provincial Assemblies generally be bound-  
ed according to the civil division of the King-  
dom, into Counties: and where any very great  
Counties are divided within themselves, let the  
Provincial Assemblies follow these divisions, as  
in the Ridings of *Yorkshire*

II. Provincial Assemblies consist of Delegates  
sent from Several Classes within that Province;  
whose number shall exceed the number of any  
one Classial Presbytery within that Province:  
And to that end, there shall be at the least two  
Ministers, and two ruling Elders out of every  
Classis, and where it shall appear necessary to  
encrease the number, let it not exceed six of each  
from any one Classis.

III. Let these Assemblies meet twice every  
year: And for enabling them unto any act of Go-  
vernment, let there be a major part at least of  
the Ministers delegated from the several Classes.

SECT.

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## S E C T. XII.

### *Of the National Assembly.*

**T**He National Assembly consists of Ministers and Ruling Elders delegated from each Provincial Assembly. The number of which delegates shall be three Ministers and three Ruling Elders out of every Province, and five Learned and Godly persons from each University.

II. Let this Assembly meet once every year, and oftner if there shall be cause.

III. The first time to be appointed by the Honourable Houses of Parliament,

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## S E C T. XIII.

### *Of the subordination of these Assemblies.*

**I**T is lawful and agreeable to the Word of God, that there be a subordination of Congregational, Classical, Provincial, and National Assemblies for the Government of the Church, that so appeals may be made from the inferiour to the superiour respectively.

II. The Provincial and National Assemblies are to have the same power in all points of Government

vernment and censures, brought before them within their several bounds respectively, as is before expressed to belong to Classical Presbyteries within their several Associations.

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## S E C T. XIV.

### *The Directory for Church censures,*

**C**HURCH Censures and Discipline, for judging and removing of offences, being of great use and necessity in the Church, that the Name of God, by reason of ungodly and wicked persons living in the Church be not blasphemed, nor his wrath provoked against his people; that the Godly be not leavened with, but preserved from the contagion, and stricken with fear; and that the sinners who are to be censured, may be ashamed, to the destruction of the flesh, and saving of the Spirit in the day of the Lord Jesus; We judge this course of proceeding therein to be requisite.

SECT.

## S E C T. X V.

*The order of proceeding with offenders who before Excommunication manifest Repentance.*

**W**Hen the offence is private, the order of admonition prescribed by our Lord, Mat. 18. 15. Is in all wiscome and love to be observed, that the offender may either be recovered by Repentance; Or, if he adde obstinacy or contempt to his fault, he may be cut of by Excommunication.

II. If the sin be publickly scandalous, and the sinner being examined, be judged to have the signes of unfeigned Repentance, and nothing justly objected against it, when made known to the People, let him be admitted to publick confession of his sin, and manifestation of his Repentance before the Congregation.

III. When the penitent is brought before the Congregation, the Minister is to declare his sin, whereby he hath provoked Gods wrath and offended his People, his confession of it, and profession of unfeigned Repentance for it, and of his resolution (through the strength of Christ) to sin no more, and his desire of their Prayers for mercy, and grace to be kept from falling again into that or any the like sin: Of all which the Penitent, also is to make a full and free expression, according to his ability.

IV, Which

IV, Which being done, the Minister, after prayer to God for the penitent, is to admonish him to walk circumspectly, and the people to make a right use of his Fall, and rising again; And so to declare that the Congregation resteth satisfied.

## S E C T. X V I.

### *The order of proceeding to Excommunication,*

**E**Xcommunication being a shutting out of a Person from the Communion of the Church (and therefore the greatest and last censure of the Church) ought not to be inflicted without great and mature deliberation, nor till all other good meanes have been assayed.

II. Such errors as subvert the Faith, or any other errors which overthrow the power of Godliness, if the party who holds them, spread them, seeking to draw others after him; and such sins in practice, as cause the Name and Truth of God to be Blasphemed, and cannot stand with the power of Godliness; and such practices as in their own nature manifestly subvert that Order, Unity, and Peace, which Christ hath established in his Church; Those being publicly known, to the just Scandal of the Church, the sentence of Excommunication shall proceed according to the Directory.

III. But the Persons who hold other errors in Judgement about points wherein Learned and

God.

Godly men possibly may, or do differ, and which subvert not the Faith, nor are destructive to Godliness; Or that be guilty of such sins of infirmity as are commonly found in the Children of God; Or, being otherwise Sound in the Faith and holy in Life (and so not falling under censure by the former Rules) endeavour to keep the Unity of the Spirit in the bond of Peace, and do yet out of Conscience not come up to the observation of all those Rules, which are or shall be established by Authority for regulating the outward Worship of God, and Government of his Church, wee do not decerne to be such against whom the sentence of Excommunication for these causes should be denounced.

IV, When the sin becomes publick and justly scandalous, the offender is to be dealt with by the Eldership, to bring him to Repentance, and to such a manifestation thereof, as that his Repentance may be as publick as the scandal; But if he remain obstinate, he is at last to be Excommunicated, and in the mean time to be suspended from the Lords Supper.

V. And whereas there be diverse and various Judgements touching the power of Excommunication and the proper subject thereof, we conceive that for clearing of difficulties, avoiding of offences, preservation of Peace and such like, these following Directions are fit to be observed.

VI. In the great and difficult cases of Excommunication, whether concerning Doctrine or conversation, the Classial Presbytery upon the knowledge thereof, may examine the Person, consider the nature of the offence, with the ag-

gravations thereof: and as they shall see just cause, may declare and decree that he is to be Excommunicated, which shall be done by the Eldership of that Congregation whereof he is a member, with the consent of the Congregation, in this or the like manner.

VII. As there shall be cause, several publick admonitions shall be given to the offender (if hee appear) and Prayers made for him.

VIII. When the offence is so hainous, that it cries to Heaven for vengeance, wasteth the Conscience, and is generally scandalous, the censures of the Church may proceed with more expedition.

IX. In the admonitions, let the fact be charged upon the offender, with the cleare evidence of his guilt thereof; Then, let the nature of his sin, the particular aggravations of it, the punishments and curses threatned against it, the danger of impenitency, especially after such means used, the woful condition of them cast out from the favour of God and Communion of the Saints; the great mercy of God in Christ to the penitent, how ready and willing Christ is to forgive, and the Church to accept him upon his serious repentance; Let these, or the like particulars be urged upon him, out of some futable places of the holy Scriptures.

X. The same particulars may be mentioned in Prayer, wherein the Lord is to be intreated to bless this admonition to him, and to affect his heart with the consideration of these things, thereby to bring him unto true Repentance.

XI. If upon the last admonition and Prayer

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there

there be no evidence nor signe of his Repentance, let the dreadful sentence of Excommunication be pronounced, with calling upon the name, of God, in these or the like expressions.

Speak this in the third Person, if the party be absent,      *Whereas thou N. hath been by sufficient proofe convicted of (here mention the Sin) and, after due admonition and prayer remainest obstinate, without any evidence or signe of true Repentance; Therefore, in the Name of the Lord Jesus Christ, and before this Congregation, I pronounce and declare thee N. Excommunicated, and shut out from Communion of the Faithful.*

Let the prayer accompanying the Sentence be to this effect.

*That God who hath appointed this terrible Sentence for removing offences, and reducing of obstinate sinners, would be present with this his ordinance, to make it effectual to all these holy ends, for which he hath appointed it, that this retaining of the offenders sin, and shutting him out of the Church, may fill him with fear and shame, brake his obstinate heart, and be a means to destroy the flesh, and to recover him from the power of the Devil, that his Spirit may yet be saved; that others also may be stricken with*



with feare, and not dare to sin so presumptuously, and that all such corrupt leaven being purged out of the Church (which is the house of God) Jesus Christ may delight to dwell in the midst of them.

XII. After the denunciation of this Sentence the People are to be warned, that they hold him to be cast out of the Communion of the Church, and to shun all Communion with him. Nevertheless, Excommunication dissolveth not the bonds of civil or natural Relations, nor exempt from the duties belonging to them.

XIII. This Sentence is likewise to be made known, Not only to that, but to any other Classis or Congregation, as occasion shall require, by reason of his abode or conversing with them.

## SECT. XVII.

### *The order of proceeding to Absolution.*

**I**F after Excommunication, the signes of Repentance appear in the Excommunicated Person, such as Godly sorrow for sin, as having thereby incurred Gods heavy displeasure, occasioned griefe to his brethren, and justly provoked them to cast him out of their Communion; together with a full purpose of heart to turne from his sin unto God, and to reforme what hath been amiss in him; with an humble desire of recovering his peace with God and his People, and to be restored to the light of Gods Countenance, and the Com-

munion of the Church; He is to be brought before the Congregation, and there also to make free confession of his sin with sorrow for it, to call upon God for mercy in Christ, to seek to be restored to the Communion of the Church; promising to God new obedience and to them more holy and circumspect walking as becometh the Gospel: He is to be pronounced in the name of Christ absolved and free from the censures of the Church, and declared to have right to all the ordinances of Christ, with praising of God for his Grace, and Prayer that he may be fully accepted to his favour, and bear joy and gladness to this effect.

*To praise God who delighteth not in the death of a sinner, but that he may repent and live, for blessing the ordinance of Excommunication, and making it effectual by his Spirit to the recovering of this offender, To magnifie the mercy of God through Jesus Christ in pardoning and receiving to his favour, the most grievous offenders, whensoever they unfeignedly repent and forsake their sins.*

*To pray for assurance of mercy and forgiveness to this Penitent, and so to bless his Ordinance of Absolution, that he may find himselfe loosed thereby, and that the Lord would henceforth support and strengthen him by his Spirit, that being sound in the Faith, and holy in all manner of Conversation, God may be honoured, the Church edified, and himselfe saved in the day of the Lord Jesus.*

**Then**

II. Then shall follow the sentence of Absolution, in these or the like words.

*Whereas thou N. hast for thy sin been shut out from the Communion of the Faithful, and hast now manifested thy Repentance, wherein the Church resteth satisfied, In the Name of Jesus Christ, before this Congregation, I pronounce and declare thee absolved from the sentence of Excommunication formerly denounced against thee, And do receive thee to the Communion of the Church, and the free use of all the Ordinances of Christ, that thou mayest be partaker of all his benefits to thy eternal Salvation.*

III. After this Sentence of Absolution, the Minister speaketh to him as to a Brother, exhorting him to watch and Pray, or comforting him if there be need; the Elders embrace him, and the whole Congregation holdeth Communion with him as one of their own.

IV. Although it be the duty of Pastors and other ruling officers to use all diligence and vigilancy both by Doctrine and Discipline respective-

ly for the preventing and purging out such Errors, Heresies, Schismes, and Scandals, as tend to the detriment and disturbance of the Church: Yet because it may fall out through the pride and stubbornness of offenders, that these means alone will not be effectual to that purpose; It is therefore necessary, after all this, to implore the aid of the Civil Magistrate, who ought to use his coercive power for the suppressing of all such offences, and vindicating the discipline of the Church from contempt.

## S E C T. XVIII.

### *Of Ordination of Ministers.*

**B**ECAUSE no man ought to take upon him the office of a Minister of the Word without a lawful Call, therefore, Ordination which is the solemn setting apart of a Person, unto some publick Church office, is alwayes to be continued in the Church.

II. When he who is to be ordained Minister, hath been first duely examined touching his fitness both for life and Ministerial abilities, according to the rules of the Apostlie, by those who are to ordaine him, and hath been by them approved, He is then to be ordained by imposition of hands and prayer with fasting. But if any person be found unfit, he is not to be ordaine.

III. It is agreeable to the word, and very expedient, that such as are to be ordained Ministers be designed to some particular Church, or other Ministerial charge.

IV. Ordi-

## *and ordination of Ministers*

IV. Ordination is the act of a Presbytery unto which the power of ordering—the whole work belongs; yet so as that the preaching Presbyters orderly associated either in Cities, or in neighbouring villages, are those to whom the imposition of hands doth appertain; for those Congregations within their bounds respectively. And therefore it is very requisite that no single Congregation which can conveniently associate, do assume to it selfe, all and sole power in Ordination.

V. No Person or Persons may or ought to nominate, appoint, or choose any man to be a Minister for a Congregation, who is not fit and able for that work: And if any unfit man be nominated to the Classica! Presbytery, they are to refuse to admit him.

VI. When any Minister is to be ordained for a particular Congregation, or translated from one place to another, the People of that Congregation to which he is to be ordained or admitted, shall have notice of it, and if they shew just cause of exception against him, he is not to be ordained or admitted. And in the meane time till one be admitted, the Presbytery shall provide for the supply of the Congregation.

VII. The Congregation, if they conceive themselves wronged by any act of the Prebytery, shall have liberty to appeal to the next Synod, which upon hearing of the matter shall judge as the cause shall require.

SECT.

## S E C T, XIX.

*The Directory for Ordination of Ministers.*

**I**T being manifest by the word of God that no man ought to take upon him the office of a Minister of the Gospel untill he be lawfully called and ordained thereunto, and that the work of Ordination is to be performed with all due care, wisdom, gravity, and Solemnity; wee humbly tender these Directions as requisite to be observed.

I. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies, what degrees he hath taken in the University, and what hath been the time of his abode there, and withall of his age, which is to be four and twenty years, but especially of his Life and Conversation.

II. Which being considered by the Presbytery, they are to proceed to enquire touching the Grace of God in him, and whether he be of such Holiness of life as is requisite in a Minister of the Gospel: And to examine him touching his Learning and sufficiency: and touching the evidences of his calling to the holy Ministry, and in particular his fair and direct calling to that place.

## The Rules for Examination are these.

1. That the party be dealt with in a Brotherly way, with mildness of spirit, and with special respect to the Gravity, Modesty, and quality of every one.

2. He shall be examined touching his skill in the Original tongues, and the tryal to be made by reading the Hebrew and Greek Testaments, and rendering some portion of them into Latine; And if he be defective in them, enquiry shall be made the more strictly after his other Learning, And whether he hath skill in Logick and Philosophy.

3. What Authors in Divinity he hath read, and is best acquainted with; And tryal shall be made of his knowledge in the chief grounds of Religion, and of his ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially those of the present age: of his skill in the sense and meaning of such places of Scripture as shall be proposed to him, in cases of Conscience, in the Chronology of Scripture, and the Ecclesiastical History.

4. If he hath not preached in publick, with approbation of such as are able to judge, he shall at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also within a competent time, frame a Discourse in Latine upon such a common place or Controversy in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the sum thereof, and maintain a Dispute upon them.

6. He

6. He shall Preach before the People, the Presbytery or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his Gifts in relation to the place unto which he is called, shall be considered.

8. Beside the trial of his Gifts in Preaching, he shall undergo an examination in the premisses two several dayes or more, if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his fitness for that place shall be tryed by his Preaching there, and (if it shall be judged necessary) by a farther examination of him.

III. In all which he being approved, he is to be sent to the Church where he is to serve, there to Preach three several dayes, and to converse with the people, that they may have tryal of his Gifts for their Edification, and may have time and occasion to inquire into, and the better to know, his life and conversation.

IV. In the last of these three dayes appointed for the tryal of his Gifts in Preaching, there shall be sent from the Presbytery to the Congregation a publick intimation in writing, which shall be publicly read before the people and after affixed to the Church door, To signifie that such a day a competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a Man to be their Minister: Or otherwise to put in with all Christian discretion



discretion and meekness, what exceptions they have against him: And if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

V. Upon the day appointed for Ordination, which is to be performed in that Church where he that is to be ordained, is to serve; A solemn fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery, of which one appointed by the Presbytery shall Preach to the people concerning the office and duty of the Ministers of Christ, and how the people ought to receive them for their works sake.

VI. After the Sermon, the Minister who hath Preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his Faith in Christ Jesus, and his perswasion of the Truth of the Reformed Religion according to the Scripture; his sincere intentions and ends in desiring to enter into this Calling; his diligence in Prayer, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, and doing all other Ministerial Duties toward his charge; his zeal and faithfulness in maintaining the Truth of the Gospel and Unity of the Church against Erroar and Schisme; his care that himself and his Family may be unblamable and examples to the Flock; his willingness and

and humility in meekness of Spirit to submit unto the admonitions of his Brethren and Discipline of the Church, and his resolution to continue in Duty against all troubles and persecution.

VII. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God, The Minister likewise shall demand of the people concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his Office.

VIII. Which being mutually promised by the people, the Prebytery, or the Ministers sent from them for Ordination, shall Solemnly set him apart to the Office and Work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer, or Blessing to this effect.

*Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the Redemption of his People, and for his ascension to the right hand of the Father, and thence pouring out his Spirit, and giving Gifts to Men, Apostles, Evangelists, Prophets, Pastors, and Teachers, for the gathering and building up of his Church, and for*

*fixing*

*fitting and inclining this man to this great Work; To entreat him to fill him with his holy Spirit, to give him (whom in his Name we thus set apart to this holy Service) to fulfill the Work of his Ministry in all things, that he may both save himself and the People committed to his charge.*

**IX.** This or the like form of Prayer or Blessing being ended, let the Minister who Preached, briefly exhort him to consider the greatness of his Office and Work, the danger of negligence both to himself and his people, the Blessing which will accompany his faithfulness in this life, and that to come; And withall exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before. And so by prayer both commending Him and his Flock to the grace of God, After the singing of a Psalm, let the Assembly be dismissed with a Blessing.

**X.** If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of England, which we hold for substance to be valide, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matter of examination

examination, let him be admitted without any new Ordination.

XI. And in case any person already ordained Minister in *Scotland*, or in any other Reformed Church, be designed to a Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his Life and Conversation while he lived with them, and of the causes of his removal, And to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the rule immediately going before touching examination and admission.

XII. That Records be carefully kept in the several Presbyteries of the Names of the persons ordained with their Testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

XIII. That no Money or gift of what kind soever shall be received from the person to be ordained, or from any on his behalf for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

XIV. *Thus far the ordinary rules and course of Ordination in the ordinary way. That which concerns the extraordinary way, requisite to be now practised, followeth.*

1. In these present exigences, while we cannot have any Presbyteries formed up to their whole power

power and work, and that many Ministers are to be ordained for the Service of the Armies and Navie, and to many Congregations where there is no Minister at all, and where (by reason of the publick troubles) the people cannot either themselves enquire out and find one, who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people. And yet notwithstanding it is requisite that Ministers be ordained for them, by some who being set apart themselves for the Work of the Ministry, have power to joyn in the setting apart of others who are found fit and worthy: In these cases, until by Gods blessing the afore-said difficulties may be in some good measure removed, let some godly Ministers in or about the City of *London*, be designed by publick Authority; who being associated may ordain Ministers for the City, and the Vicinity, keeping as near to the ordinary rules forementioned as possibly they may. And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same Authority in great Towns and the Neighbouring Parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the

the service of the Armies or Navie be ordained as  
abovesaid by the associated Ministers of London, or  
some others in the Countries.

IV, Let them do the like when any man shall  
duely and lawfully be recommended to them for  
the Ministry of any Congregation, who cannot  
enjoy liberty to have a tryal of his parts and abili-  
ties, and desire the help of such Ministers so asso-  
ciated for the better furnishing of them with a Per-  
son, as by them shall be judged fit for the service  
of that Church and People.

*Cornelius Burges* Prolocutor, pro tempore

*Henry Roborough*, Scrib.

*Adoniram Byfield* Scrib.

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